

HAND BOOK  
OF THE  
HOLY LAND



FOR  
PALESTINE PORTFOLIO



LIBRARY OF CONGRESS.

Chap. 5107 Copyright No. ....

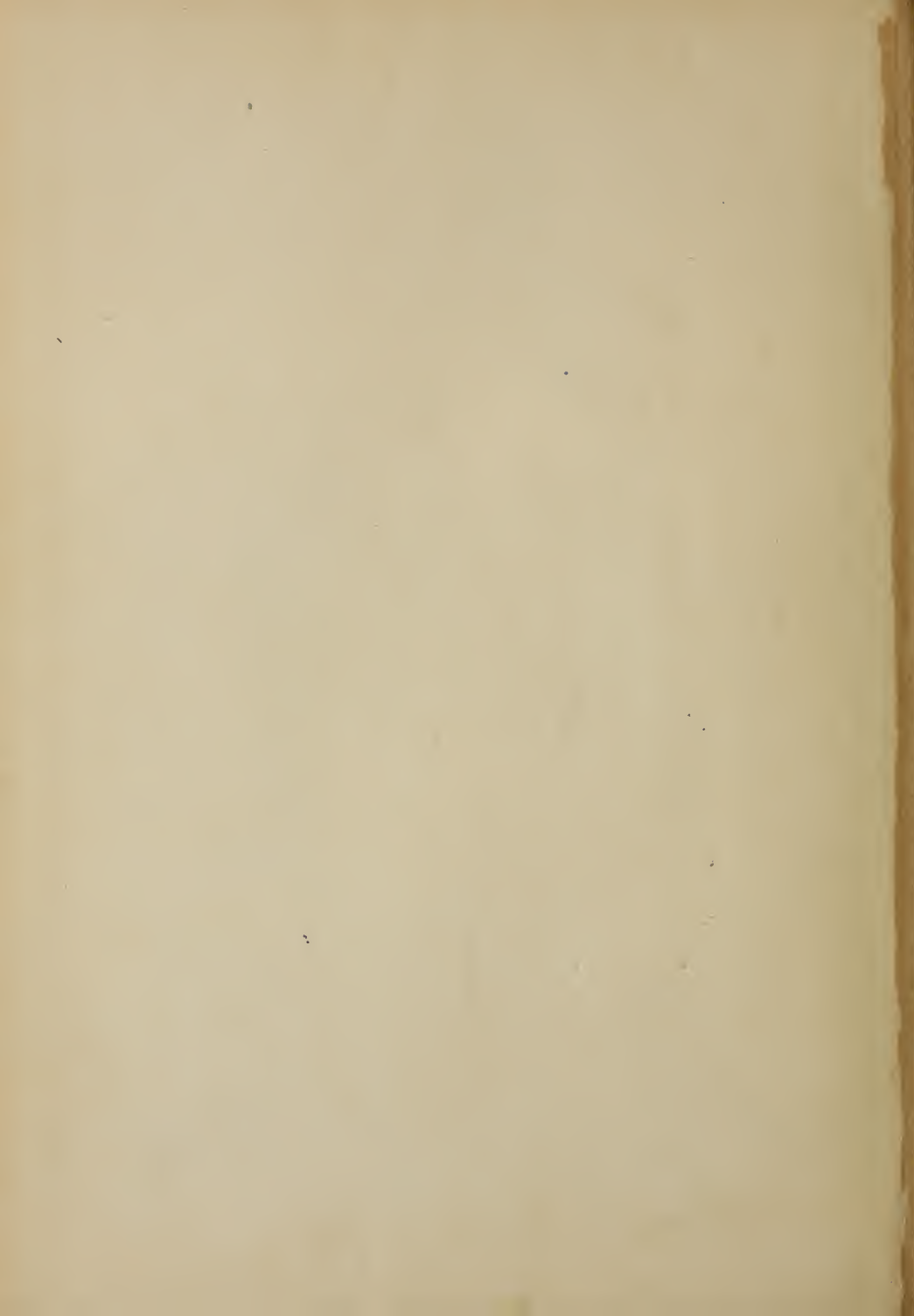
Shelf W 32

UNITED STATES OF AMERICA.











# THE HOLY LAND

IN THE LIGHT OF

RECENT SURVEYS AND EXPLORATIONS

## A HAND BOOK

FOR SUNDAY-SCHOOL TEACHERS AND BIBLE STUDENTS

✓ EDITED BY

H. B. WATERMAN, D. D.,

Instructor at Chautauqua, N. Y., and Western Secretary for the  
London Palestine Exploration Fund.

---

DESIGNED TO ACCOMPANY

RASSWEILER'S PALESTINE PORTFOLIO.

---

PUBLISHED BY  
C. F. RASSWEILER & CO.,  
CHICAGO, ILL.

1895.



12495-aa'



COPYRIGHT 1895,  
BY  
C. F. RASSWEILER & CO.

JS107  
W32



TO  
BISHOP JOHN H. VINCENT, L. L. D.  
MY FIRST GUIDE IN  
BIBLE GEOGRAPHY.



## LIST OF CHAPTERS.

---

	PAGE.
I. Situation and Boundaries.....	11
II. Extent, Population and Religions.....	15
III. Some Magnificent Prospects.....	27
IV. The Sea Coast.....	39
V. The Coasts of Tyre and Sidon.....	47
VI. The Maritime Plain.....	63
VII. The Shephelah.....	81
VIII. The Central Range.....	111
IX. Judæa.....	121
X. Samaria.....	145
XI. Galilee.....	163
XII. The Jordan Valley.....	179
XIII. Eastern Palestine.....	197
XIV. Some Nesting-places of History.....	203
XV. Campaigns of Joshua.....	211
XVI. The Tribal Divisions.....	221
XVII. Jerusalem.....	237
XVIII. The Journeys of Jesus.....	273
XIX. The Plants of the Bible.....	335
XX. The Animals of the Bible.....	373



# LIST OF ILLUSTRATIONS.

	PAGE.
Robinson's Arch . . . . .	9
Grotto of Jeremiah . . . . .	10
Going Through Needle's Eye . . . . .	14
A Wine-press . . . . .	26
Mount Carmel Convent . . . . .	35
Pieces of Silver . . . . .	38
Ladder of Tyre . . . . .	49
Tomb of Hiram . . . . .	52
A Street in Damascus . . . . .	62
Church of Saint George at Lydda . . . . .	66
Dagon, the Fish god . . . . .	69
Sower . . . . .	80
The Plain of Sharon from Ramleh . . . . .	83
Summit of Mount of Olives . . . . .	105
The Lachish Tablet, Front . . . . .	106
The Lachish Tablet, Back . . . . .	107
An Arab Tent . . . . .	110
The Gate of Judgment, Jerusalem . . . . .	119
The Golden Candlestick . . . . .	120
Loading the Donkey . . . . .	144
Baal, the Sun-god . . . . .	147
Pentateuch . . . . .	156
Samaria . . . . .	162
Water-carrier from Nazareth . . . . .	177
Pools of Solomon . . . . .	178
Well of Harod . . . . .	181
The Plain of Genesaret . . . . .	187
A Modern Martha . . . . .	202
Tower of David, Jerusalem . . . . .	210
Modern Jericho . . . . .	213
Tomb of Joseph . . . . .	220
Jew with Phylactery . . . . .	236
Herod's Temple, Jerusalem . . . . .	241
Temple Inscription of Warning to Gentiles . . . . .	262
Chapel of the Holy Sepulchre . . . . .	269
Bread-making . . . . .	271
The Village of Siloam . . . . .	272
Large Stones in Wall at Baalbec . . . . .	402
Stone in Baalbec Quarry . . . . .	402

## PREFACE.

---

THE modern traveler in Palestine is confronted at every step by historic visions of transcendant interest, accompanied by echoes which call up the past din of battle, the praises of worshiping hosts, as well as delightful discourses of domestic simplicity and of divine instruction. Who does not desire to have his faith strengthened and his thoughts solemnized by a view of those scenes where the most sacred events have transpired? To wander and meditate where patriarchs lived and died, where prophets received their commissions, where apostles heard words of life and peace from the lips of their incarnate God, has been the life-long aspiration of many a Christian heart. Every Bible student needs some idea of the Holy Land, its shape and situation; its plains, mountains and passes; its fauna and flora; its colors, lights and shades. He needs to breathe an oriental atmosphere, to discern the lay of the land, to understand why history took certain lines, and why prophecy was expressed in certain styles.

The following chapters are the result of a cherished plan formed during two visits to Palestine; first in 1867, before the great changes made by foreign settlements, and recently in 1892, after the whole country had been surveyed and mapped. The scientific explo-

ration of the Holy Land has been achieved within the last twenty years. America contributed the pioneer work of Robinson and Lynch half a century ago; but to Great Britain belongs, through the labors of the Palestine Exploration Fund Society, the splendid results of an accurate survey of Palestine, a geologic survey, the excavations at Jerusalem and at Tel-el-Hesi, numerous identifications of sacred sites, and a most complete summary of natural history and meteorology. Nor must we forget to acknowledge the recent investigations of our own Dr. Selah Merrill and H. C. Trumbull.

But while the survey of the surface of the country has been completed, there is still a great future for the work of excavation. We have run into the ground most of the questions. It only remains to dig them up. Mr. F. J. Bliss, an American in the employ of the English Society, has just commenced digging on Mount Zion with a view of ascertaining the direction of the ancient first wall of the city.

I have invoked the aid of the Higher Criticism, in so far as its results are well settled, for I believe that archæology and literary criticism may be made mutually helpful.

The relief map of Palestine I consider the finest ever published. It is a correct and impressive reproduction of the exact shape and physical varieties of the land. The other maps and charts have been especially prepared by that eminent cartographer, Mr. Charles E. Petford, with great care and in excellent good taste.



The natural history chart has been prepared from the results of the exhaustive researches of Canon Tristram. All the maps are made to conform as nearly as possible to the English Ordnance Survey ; but many supposed identifications of sacred sites have been omitted as not proven.

My chief sources of information have been the publications of the London Palestine Exploration Fund, Smith's Bible Dictionary and Smith's Geography. In chapter xviii I have followed the order of events given in Luke. I have omitted quotation marks, even in the case of Bible references, as these will be readily recognized. Much of the book will be familiar to those who have attended my lectures upon the Model of Palestine at Chautauqua, N. Y.

HENRY B. WATERMAN.

3436 Rhodes Ave., Chicago, Jan. 1, 1895.



ROBINSON'S ARCH.



GROTTO OF JEREMIAH.



# THE HOLY LAND.

## CHAPTER I.

### SITUATION AND BOUNDARIES.

1. THE nations of the earth were created to show the glory of God in the redemption of humanity. As a theater on which to work out His plan of atonement, He selected the little land of Palestine, and placed there his chosen people. This was the scene of their discipline, the home of the world's Redeemer, the source of His most striking illustrations, the theater of his beneficent and instructive miracles and the altar of His sacrifice and glorification. Here lived His first followers, and here was visited upon city and country the prophesied punishment for His rejection. In no other land have so important events transpired ; no other land preserves so well its identity through the centuries ; no where else have such buried treasures of archæology been brought to light. A survey of Palestine cannot fail to delight any one who is interested in the human race.

**CENTRAL**                      2. As the incarnation of Christ  
**LOCATION.**                marks a central epoch of time, so  
the position of Palestine was made central among the  
nations, so that from it the light might shine to the

ends of the earth. Lying right in the middle of the three parts of the Old World, it may be said to belong to all three. It lay on the highway of the nations (Matt. 4:15-16). By the time of Abraham, great nations with vast armies had come into existence, and, not content with possessing their own lands, they sought to conquer and to enslave other peoples. The possession of the two great valleys of the Euphrates and the Nile was the ambition of conquerors during the whole period of the Old Testament history, as it is to this day the cause of jealousy and of strife among the nations of Europe. But not only did armies march for century after century between the Nile and the Euphrates, the caravans of com-

**BETWEEN  
EGYPT AND  
ASSYRIA.**

merce also thronged the roads in times of peace. From the oasis of Damascus they either journeyed southward on the eastern boundary of Palestine, or they crossed Palestine in the north, and went down to Egypt by the coast line. They must go the one way or the other to avoid the mountains which occupy the center of Palestine. These mountains thus became a fortress commanding the roads between the much-coveted lands of Babylonia and Egypt. Thus this little land held a position of the highest influence in the world's history, next to Egypt and Assyria. Living thus between Asia and Africa, between the Indian Ocean and the Mediterranean, the Semites have been the great middlemen of the world, first in commerce and religion, if not also in war.

3. Palestine, which is really Philistina by name, was first the name of only a part of the coast, and thence the name spread inland to the desert.

**NAMES.**

The Arabs call the country Esh-Sham, or The Left, for it is really the northwestern end of the great Arabian Peninsula, of which they call the southern side El Yemen, or The Right. The much older and native name Canaan is of doubtful origin, perhaps racial, but more probably geographical, and meaning "sunken" or low land. It seems to have at first belonged to the Phœnician coast, as distinguished from the hills above. But thence it extended to other lowlands—Sharon, the Jordan valley,—and so over the whole country, mountain as well as plain. The other names applied to the land need little explanation. The Land of Israel (1 Sam. 13, 19): of course this must not be confounded with the same appellation as applied to the northern kingdom only (2 Chron. 30, 25). In Hosea 9, 3, it is the Land of Jehovah; in Zech. 2, 12, the Holy Land; in Dan. 11, 41, the Glorious Land. Occasionally it appears to be mentioned simply as the Land (Ruth 1, 1, Luke 4, 25). In Heb. 11, 9, we find it called the Land of Promise.

4. Palestine was especially adapted to be the cradle of God's chosen people, for Israel was to be separated

**SECLUDED**

**LOCATION.**

from all the nations of the earth; here must the germ of salvation be nurtured and matured. It was almost as secluded as an island. On the north it is bounded by the almost



insurmountable barrier of Lebanon. On the east and on the south is the inhospitable desert, while on the west is the great sea, without a harbor, for the rocks of Joppa have been the scene of many a shipwreck. Of the land, as of the people, the comparison may be made to a vineyard well fenced (Is. 5, 1-2). The surface of this vineyard of the Lord is so broken up by mountain range and valley that it has never all been brought under one native government; yet its well-defined boundaries—the sea on the west, Mount Lebanon on the north, and the desert to the east and south—give it a certain unity, and separate it from the rest of the world.



NEEDLE'S EYE.

## CHAPTER II.

### EXTENT, POPULATION AND RELIGIONS.

5. PALESTINE may be roughly described as a truncated triangle, of which the eastern side is formed by the Jordan, the western by the Mediterranean. The base is formed by a line joining the southeast corner of the Mediterranean and the south end of the Dead Sea.

#### SHAPE AND AREA.

Dan lies at the north in the Jordan valley, Beersheba, about the center of the base line; hence the proverbial phrase, "From Dan to Beersheba." The distance between Dan and Beersheba is just 144 miles; the breadth is about 90 miles at the line of Beersheba; at a line drawn westwards from the north end of the Dead Sea and passing through Jerusalem, it is 55 miles; at the south end of the Sea of Galilee it is 40 miles; and at the extreme north it is only 25 miles. The whole area is 6,000 square miles.

Parallel to the coast and all the way from Mount Taurus to the Red Sea there run two great mountain ranges, with an extraordinary valley between them. These ranges shut out the desert ninety miles from the Mediterranean, and by help of the sea charge the whole climate with moisture. These

#### RIVERS.

are Lebanon and Anti-Lebanon. Besides the many streams which spring full-born from their roots and lavish water on their immediate

neighborhood, four great rivers pass across the length and breadth of Syria. The Orontes flows north, creating Antioch; the Abana flows east, creating Damascus; the Litany rushes west in a bed too deep and narrow for any work save that of intersecting the land; and the Jordan flows south, forming three lakes, and otherwise intensifying the division between the two ranges. Of these rivers only the Orontes and Litany reach the sea; the Jordan comes to an end in the Dead Sea, and the Abana dies out in combat with the desert.

The part of Syria with which we have to do is all south of the summits of the Lebanons. The gorge of the Litany is a natural limit on the north, as is also the Abana. The south of the Lebanon range, broken up somewhat at the plain of Esdraelon, runs through the whole of western Palestine, forming the mountains of Galilee, Ephraim and Judah, as far as Beersheba, where it falls away by easy steps to the desert level, suddenly to rise into the heights of Sinai, 250 miles beyond Beersheba. The eastern branch, Anti-Lebanon, better known as Hermon, runs south, as the hills of Bashan and Gilead and Moab, to Mount Hor, in Edom, which is just 250 miles from Dan.

6. The tribes of the Orient have been constantly beating upon Palestine and almost as constantly break-

**POPULATION.** ing into her. Some flowed in from the neighborhood only for the summer, and ebbed again with autumn, like the Midianites in Gideon's day. The permanent settlers, however,

came up from Arabia, or from the far south, like the children of Israel. Whenever history lights up her borders we see these two processes at work ; when Israel crosses the Jordan ; when the Midianites follow and oppress her ; when, the Jews being in exile, the Idu-means come up on their places ; when the Decapolis is formed as a Greek league to keep the Arabs out ; when the Romans, with their wonderful policy, enroll some of the immigrants as citizens to hold the others in check ; especially at the Moslem invasion, and also during the Latin kingdom of Jerusalem. All these, ancient and modern, have been members of the same Semitic race. Some of them have carried Palestine by sudden war ; others have ranged for a long time up and down the border, or settled peacefully on the more neglected parts of the land, till gradually they were weaned from their wandering habits, and drawn in among the agricultural population. These little tribes which swarmed out of Arabia, fitted into the little shelves and corners of the land, so that Palestine was tribal both by her form and by the character of her population.

7. Of her earliest inhabitants, we have learned very much recently by the deciphering of ancient documents and inscriptions. These recent discoveries confirm in a remarkable degree the statement of Gen. 10 as to the distribution of the nations after the flood. Overcrowding of the population led to emigration. Men pressed westward till they reached the shores of

**EARLY  
INHABIT-  
ANTS.**



the sea ; and then they felt their way southward till they found the great river of Egypt, and the rich valley of which it is the life. In the earliest times scattered tribes must have found homes in the valleys and hills of Palestine. The *Avim* are mentioned in Josh. 13 : 3. Singularly they seem to have done exactly what the tribe of Dan did afterwards, when it sent part of its population from the southwest to the far northeast of the land. Very frequent mention is made of a primitive race of giants, *Rephaim* they are called. To them Bashan especially belonged. Their capital was Ashteroth Karnaim, the two-horned Ashteroth, a name which reveals their religion. The *Anakim* dwelt in the south ; here Arba built Kirjath Arba, afterwards known as Hebron. Most probably the change of name marks the proceeding of a conqueror. If so, we may conjecture that the conquerors were those who, seven years afterwards, built Zoan in Egypt (Num. 13 , 22). From Egyptian history we know that the invaders known as Hyksos came from Canaan and Arabia and established themselves at Zoan or Tanis. Most probably the same invasion from the east brought the Phœnicians to Tyre and Sidon. The *Philistines* probably came into this land at a later time. The power of Egypt was firmly established in Philistia at the time of, and long prior to, the exodus.

Chaldean records tell of the invasion of Palestine by Sargon I. of Accad, and by his son. Sargon left his image carved on the shores of the Mediterranean just north of Beyrouth. Two similar invasions

occurred long after in Abraham's time (Gen. 14), at intervals of fourteen years ; and the father of Arioch, who figures in that story, is called, on the cuneiform monuments, the Father of Palestine, implying his lordship over the land.

8. Seven nations of Canaan are named in Gen. 10, 15-18. Their names seem to be rather descriptive of their habits than of their origin or appearance, and could only become distinctive after some generations. The *Amorites*, as their name implies, were the mountaineers (Num. 13, 29). On the Egyptian monuments they are called Amaru. Mamre, from whom the place of Abraham's dwelling was named, was an Amorite, and his brother Eschol gave his name to the surrounding valley (Gen. 14, 13). They afterwards conquered and possessed, under Sihon and Og, the northern part of Moab and Mount Gilead, not long before the Israelitish conquest (Num. 21, 26). As the five confederate kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon, are also called Amorites (Josh. 10, 5), it is obvious that the word is used in a pretty wide application. *Perizzites* were dwellers in the plains, perhaps the peasantry of the times. The *Hivite* lived in villages and towns ; their cities were ruled by elders, and they did not appear to have had kings. The *Jebusite* is best known from having held Jerusalem for so long a time, perhaps with a very small tribe.

9. The great nation of the *Hittites*, or children of Heth, deserves a more extended notice. It was a

**THE HITTITES.** mighty empire when God promised to give its land to the seed of Abraham (Gen. 15, 21). One capital was in Coele Syria, Kadesh on the Orontes, and another at Carchemish on the Euphrates (Josh. 1. 4). As far south as Hebron they had possession in Abraham's time (Gen. 23) under Ephron. Their name has been traced in the "Horns of Hattin" west of the Sea of Galilee. They came from the north, from Asia Minor. In appearance they are like Caucasians, and they have "pigtailed" like the Chinese. About the time Moses was born, Thothmes III. of Egypt invaded Palestine and broke the power of the Hittites at Megiddo, attacking Kadesh, and apparently making good his hold on the shores of Palestine as far north as the Lebanon. Raamses II., the Pharaoh of the oppression, captured Kadesh, and his exploits are celebrated in a poem, and depicted on the walls at Thebes. The pictures exhibit Kadesh as a strong fortress surrounded by water. Captain Condon has identified the site as the great mound of Tell Neby Mendeh on the Orontes—a mound 50 to 100 feet high and 400 yards long. On the Egyptian monument Raamses II. is said to have broken the back of the Hittites for ever and ever. But he had to make a treaty with them, which is preserved. The treaty was cemented by the marriage of Raamses to a daughter of the Hittite king.

**CONFLICTS WITH EGYPT.** The Hittites were a people of some considerable culture. Kirjath Sepher (the book-town) was one of their cities in Southern Palestine, and many of their

engraved tablets have been discovered, though not yet deciphered. The presence of Abimelech with David while a fugitive (1 Sam. 26, 6), and of Uriah the Hittite among his worthies, as well as of a Hittite princess in Solomon's harem, proves that they lived afterwards on terms of friendliness with the Israelites. Before the Israelites came into Canaan to take possession, both the Hittite power and the Egyptian were much enfeebled by long conflicts. While they were thus engaged in their fiercest wars, and Palestine was a continual battle-field, the young nation of Israel was practically sheltered under the strong wing of Egypt, till the time when those who would have imperilled its life were powerless, and then God "called his son out of Egypt," and led him about, and brought him to possess the inheritance of these divided and broken peoples.

10. The land of the *Amalekites* lay outside of Palestine proper. This vigorous race, however, survived to the time of Hezekiah, notwithstanding what it suffered from the hands of Saul and David (1 Chron. 4, 39-43). The *Kenites* seem to have been originally a separate guild, and not a distinct race. They were the blacksmiths of their day. Their existence as a separate guild explains 1 Sam. 13, 19-22, and their trade the convenient hammer of Judg. 4, 21.

#### NATURE-

#### WORSHIP.

11. It is not possible to judge rightly of the influence of all those nations on Israel without some knowledge of their religion. The ancient names of cities, mountains, valleys and



wells are suggestive of the nature-worship which prevailed. Generally speaking the worship of all those primitive nations, from the Egyptians to the Hittites, was substantially the same; and in this there was a bond of union among them in resisting not only the invasion of a new people, but of a new and pure religion. Their religion rapidly degenerated, for it required no morality, and did not even recognize it. Baal was their god—called also “El.” He had many local suffixes to his name, as Baal-Hermon, Baal-Gad, etc. He was called also Melech or Moloch, meaning King; also Adoni or Lord. Over the whole land the remains of primitive idolatry are found in rude obelisks or stones, such stones as are found all over the world. Israel’s monotheism became indisputable in the centuries from the eighth to the sixth B. C., dur-

**JUDAISM  
TRIUMPH-  
ANT.**

ing the period of the great Assyrian invasion. The tribal gods of Syria went down before the invader, but Israel rose to grasp a faith in a sovereign Providence. He was Israel’s own tribal deity. She was taunted to prove that God could save her more than the gods of the Philistines had saved them (Isaiah 10, 8-11). Yet, both on the eve of her fall, and in her deepest abasement, Israel affirmed that Jehovah reigned, that He was Lord of the hosts of heaven and earth, and that Assyria was only a tool in His hand. Why did Israel alone arise to this faith? Why did no other of the gods of the Syrian clans, Baals and Molochs, take advantage of the opportunity? The answer to these

questions lies in the fact that Israel alone saw Jehovah exalted in righteousness. This had been their conception of Jehovah from the earliest times. In their national history, Jehovah is the cause of Israel's being, of the union of their tribes, of their coming to Palestine, of their instinct to keep separate from other peoples, even when they do not seem to

**ETHICAL.**

have been conscious of a reason why. From the very first this was an influence of righteousness, ethical. That which all along made Israel distinct from other tribes, and endowed her with her high morality, was her knowledge of Jehovah, and her constant intercourse with Him. This is what Revelation bestowed. By keeping the commandments, and cherishing high hopes, Israel held herself distinct and pure. And, therefore, though she felt the land slipping from under her, though her political fortunes were at a low ebb, she still kept alive the divinest elements of her religion, the gifts of a tender conscience, and of the hope of a new redemption under the promised Messiah.

12. He came in Jesus of Nazareth. He came when the scepter had departed. He was born into the Roman Empire. He grew up within fifteen miles of the great port

**THE MESSIAH.**

by which Rome poured her soldiers and officials upon His land. His youth saw Herod's embellishment of Palestine with Greek architecture. Jesus felt the influence of the forces which conspired to build upon Syria so rich a monument of Pagan civilization.

When He had been endowed by the Spirit with the full consciousness of what he could be, He was tempted, we are told, to employ the marvelous resources of Greece and Rome. "The devil taketh Him up into an exceeding high mountain and showeth Him all the kingdoms of the world, and the glory of them." In that day such a vision was nowhere in the world so possible as in Palestine. But He felt it come to Him with a condition of crime as a mortgage upon it. "All these things will I give thee, if thou wilt fall down and worship me." And He replied from His Bible with a confession of allegiance to the God of Israel: "Get thee behind me, Satan, for it is written, Thou shalt worship Jehovah, thy God, and Him only shalt thou serve."

Within the nation also He distinguished between the true and the false Israel. He insisted that, especially of late, Judaism had gone astray, laying too much emphasis on the letter of the law, nay, adding intolerably to this, and wrongly, foolishly, desiring the external kingdom. He

**HIS TEACHING.** insisted on the spiritual as against the external, on the moral as against the ceremonial, on grace as above law. So the religious authorities were moved against Him.

But their chief cause of offense, and it has ever since been the stumbling block of many who count His ethical teaching supreme, was the claim he made for himself. He represented himself not only as the Messiah, but also as Deity. He claimed to be the

inspiration of men for all time to come. A little bit of Syria was enough for His own ministry, but He sent His disciples into the whole world. Morality He identified with obedience to Himself. Men's acceptance by God He made to depend on their acceptance of his claims and of His gifts. He announced the forgiveness of sin as connected with the merits of His own death for the sinner. He gave the world its

**HIS SACRIFICE** highest idea of God, and yet made  
**FOR SIN.**

Himself equal with that God. He predicted his death, and that He should rise again; and to His disciples, not expecting this, He did appear, and in the power of their conviction that God had given Him the victory over death, they went into all the world preaching the Gospel of His kingdom.

13. For the first time, without the force of arms, the religion of Israel left the highlands, in which it

**THE RISE.** had been so long confined, and  
flowed out upon the plains, the sea,

the desert places, and the populous places of the world's commerce. With the Book of Acts we are on the sea-coast and among Greek cities; the faith spreads to Antioch, and then bursts westward along the old Phœnician lines by Cyprus, the coasts of Asia Minor, the Greek isles and mainland, to Italy, Africa and Spain.

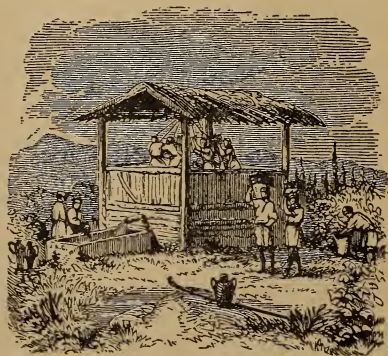
**THE FALL.** Then came the swift passage to Mo-  
hammedanism in the 7th century.

The Mohammedan era began in 622, Damascus fell in 634, Jerusalem in 637, Antioch in 638. The reasons of this rapid displacement of the one religion by



the other are very clear. When they met and fought for Palestine Christianity was corrupt and rent asunder by national strifes. Mohammedanism was simple, austere, full of faith, united. The Christians were driven to the heights of Lebanon, or were suffered to remain only about Jerusalem, Bethlehem, and a few other localities. Then came the Crusades, and Palestine was settled and built over almost as fully as any part of contemporary Europe. How firmly they built ! To-day their mortar is harder than the stone it binds. After this interval of Christian rule comes the long

**THE PRESENT.** period of silence and crumbling, and then we see the living churches of to-day, the flourishing missions and schools of nearly every sect in Christendom, and the long lines of pilgrims coming up to Jerusalem from the four corners of the world.



WINE PRESS.

## CHAPTER III.

### SOME MAGNIFICENT PROSPECTS.

14. IT MAY assist the reader to grasp the various features of the Holy Land, if he be helped to see it with his own eyes as it lies to-day. The smallness of Palestine enables us to make this view nearly complete from three or four different points.

First, let us take our stand upon one of the central hills. Of the two hills near Shechem, Gerizim is

the more famous historically, but  
**EBAL.**

Ebal is higher, and has the further prospect. The view from Ebal virtually covers the whole land. Looking south, you have at your feet the pass through the range, with Nablus; then over it the mass of Gerizim, with a ruin or two; and then twenty-four miles of hilltops, at the back of which you dimly discern a tower. That is Neby Samwil, the ancient Mizpeh. Jerusalem is only five miles beyond, and to the west the tower overlooks the Shephelah. Turning westward, you see the range letting itself down, by irregular terraces onto the plain; the plain itself flattened by the height from which you look, but really undulating to mounds of one and two hundred feet; beyond the plain, the gleaming sandhills of the coast and the infinite blue sea. Joppa lies southwest thirty-three miles; Cæsarea northwest twenty-nine. Turning northward,

we have the long ridge of Carmel running down from its summit, perhaps thirty-five miles distant to the low hills that separate it from our range ; over the rest of this the hollow that represents Esdraelon ; over that the hills of Galilee in a haze, and above the haze the glistening shoulders of Hermon, at seventy-five miles of distance. Sweeping south from Hermon, the eastern horizon is the edge of Hauran above the Lake of Galilee, continued by the edge of Moab, away to the southeast. This line of the eastern range is maintained at a pretty equal level, nearly that on which we stand, and seems unbroken, save by the incoming valleys of the Yarmuk and the Jabbok. It is only twenty-five miles away, and on the near side of it lies the Jordan valley — a great wide gulf, of which the bottom is out of sight. On this side Jordan, the foreground is the hilly bulwark of Mount Ephraim, penetrated by a valley coming up from Jordan into the plain of the Mukneh to meet the pass that splits the range at our feet.

15. The view seems bare to Western eyes. The hills are of a dull brown, with here and there lighter shades, here and there darker. Look through the glass and you see that the lighter are wheat fields ripening, the darker are olive groves, sometimes two miles in extent, not thick like woods in our country, but with the trees wide apart, and the ground cultivated beneath. Had we looked west from this spot even so recently as the Crusades, we should have seen Sharon one oak forest from coast to mountain.

Carmel is now green with its carobs and oak saplings. But near us are only the walnuts and sycamores of Nablus. In valley beds or on hilly knolls are the villages. There are no farm-houses, for the land is still what it has been from the days of Gideon and of Deborah—a disordered land where homes cannot safely lie apart. In all the prospect the most verdant valley is that which lies at our feet, flowing out on the east to a sea of yellow grain. Anciently vineyards would have reposed where are now only ruined terraces. In Herod's day the battlements of Cæserea and its great white temple above the harbor would have flashed to us in the forenoon sun; behind Ebal the city of Samaria would have been still splendid and populous; a castle would have crowned Gerizim; there would have been more coming and going on the roads, and the sound of trumpets would have arisen oftener than it does to-day from the little garrison below. In the time of the Crusades we should have seen Christian churches with high gables, cupolas and spires, with castles here and there, and under their shelter cloisters and farm-houses. That must have been one of the greatest changes the look of the land has undergone.

But during all these ages the great long lines of the land would be spread out exactly in the same way as now—the straight coast and its broad plain; the range that rolls from our feet north and south, with its eastern buttresses falling to the unseen bot-



tom of the Jordan Valley, across this the long level edge of the table-land of the East.

16. It is on Ebal, too, that we feel the size of the Holy Land—Hermon and the heights of Judah both within sight, while Jordan is not twenty, nor the coast thirty miles away. What an influence this little province has had on the history of the world. The explanation is suggested by the sight of a little heap of brown stones in the valley; for that marks the site of Jacob's well. The old path runs by it, over which the patriarchs first entered the land, although the shadow of a telegraph post now falls upon it, and the Greek church have begun to build over it. There sat the Saviour of the world, while he spake of His kingdom: "Neither in this mountain nor in Jerusalem shall ye worship the Father; but the time cometh, and now is, when true worshipers shall worship the Father in spirit and in truth." (John iv. 21, 23.)

17. Or take the "Excellency of Carmel." I know that it has grown the fashion to despise the scenery of Palestine. The ordinary tourist, missing the comforts of travel, feels a sense of disappointment in this land which has been stripped and starved, till its bones protrude and its battered remains are in many places ghastly and unsightly. Yet, even as it lies to-day, there are, in the Holy Land, some prospects as bold and rich as any you will see in countries famed for their picturesqueness. There is the coast line from the headland of Carmel—northwards the gulf of Haifa, with its yellow sands and palms;

across them, brown, crumbling Accho, and further north in the haze, the white ladder  
**MOUNT** of Tyre ; southwards Sharon with  
**CARMEL.** her scattered forest, her coast of sand and grass, and the haggard remains of Athlit, her last foothold of the Crusaders ; westwards the green sea, and the wonderful shadows of the clouds upon it—gray when you look at them with your face to the sun, but, with the sun behind you, purple, and more like Homer's wine-colored water than anything to be seen on the Mediterranean. To the north, the wheat fields of Esdraelon climb up to the first bare rocks, over which grow thick bushes and scrub, young ilex, wild olives and pines, with an undergrowth of large purple thistles, hollyhock, honey suckle and convolvulus. Then higher up on the mountain are seen olive groves, their dull-green mass banked by the lighter colored forest trees, with here and there a broad meadow, where in the shadow of great oaks, one may lie and look far out to sea.

18. Throughout the Old Testament Carmel appears either as a symbol or as a sanctuary. His huge form, visible from so many quarters of the land, makes him the picture of all that is fact and not dream, while his headlong sweep seawards is the very token of what will surely come and not fail. "As I live," saith Jehovah, "surely like Tabor among the mountains, and like Carmel by the sea, shall he come." The two hills stand at opposite ends of Esdraelon, each separate from the other hills, and each imposing its bulk on the

plain. But Carmel's long sweep northwestwards invests him with the appearance of having come there. Some hills suggest immovableness, and others, with their long greyhound backs, are full of motion.

It is the peculiarity of Carmel to combine these effects, and to impress those who look upon him with the sense of one long stride over the plain, and a firm foothold on the sea. It is not, however, only his shape that is symbolic. Sweeping seawards, Carmel is the first of Israel's hills to meet the rains, and they give him of their best. He is clothed in verdure. To-day it is mostly wild jungle of oak and carob, with here and there a grove of great trees. But in ancient times most of the hill was cultivated. The name means "fertile field," and in the rock beneath the wild bush that now covers so much of it, grooved floors and troughs have been traced, sufficiently numerous to be the proof of large harvests of grape and olive. The excellency of Carmel as applied to humanity meant physical beauty (Sol. Song 7, 5); as applied to God it signified his lavish goodness. That Carmel should languish is the prophet's most desperate figure of desolation.

But it is as a sanctuary that the long hill is best remembered in its history. In its separation from other hills, its position on the sea, its visibleness from all quarters of the country—from Joppa, from Tyre, as well as from the hills of Gilead; in its uselessness for war or for traffic; in its profusion of flowers, its high groves with their glorious prospects

of land and sea, Carmel must have been a place of retreat and of worship from the earliest times. It was claimed for Baal; but even before Elijah's day an altar had stood upon it for Jehovah. About this altar—as on a spot whose sanctity they equally felt—the rival faiths met in that contest, in which, for most of us, all the history of Carmel consists. That awful debate between Elijah and the false prophets as to whether Baal or Jehovah was supreme Lord of the elements was fought out for a full day in face of one of the most sublime prospects of earth and sea and heaven. Before him who stands on Carmel, nature rises in a series of great stages from sea to Alp; the Mediterranean, the long coast to north and south, with its hot sands and palms; Esdraelon covered with wheat, Tabor and the lower hills of Galilee with their oaks; then, over the barer peaks of Upper Galilee, and the haze that is about them, the clear snows of Hermon, hanging like an only cloud in the sky. It was in face of that miniature universe that Jehovah who was righteousness was vindicated as Lord, instead of Baal. It was over all that realm that the rain swept up at the call of the same God, who exposed the injustice of the tyrant Ahab.

19. What a prospect had Jesus from the top of the hill back of his boyhood home! Esdraelon lies before

**FROM**

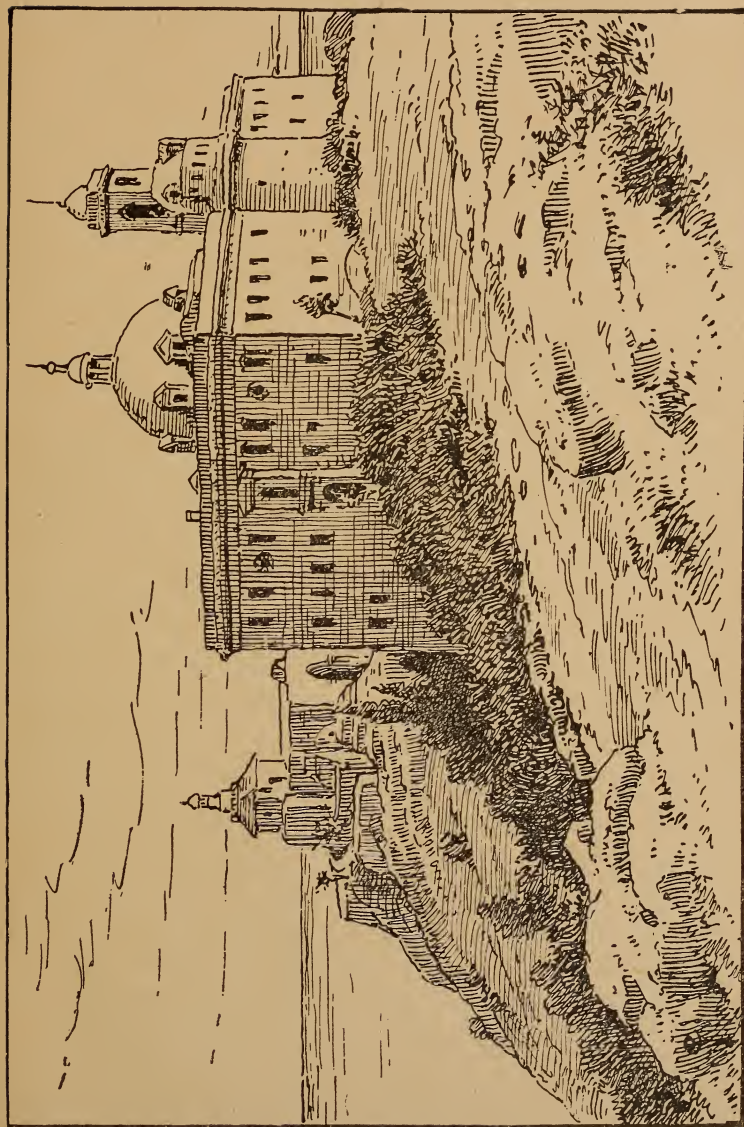
**NAZARETH**

you, or at least all its western part, with its twenty battlefields—the scenes of Barak's and Gideon's victories, the scenes of Saul's and of Josiah's defeats, the scenes of



the struggles for freedom in the glorious days of the Maccabees. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel ; there is Shunem and the house of Elisha ; on the left is seen the round top of Tabor over the intervening hills, with portions of Little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenin westwards to the lower hill extending towards Carmel. Then come the long line of Carmel itself, with the convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lies the Mediterranean gleaming in the morning sun ; seen first far in the south on the left of Carmel ; then interrupted by that mountain ; and again appearing on its right, so as to include the whole Bay of Accho and the coast stretching far north. Near by, on the north, lies one of the most beautiful plains of Palestine, called El Buttauf ; it runs from east to west, and its waters are drained off westwards through a narrower valley to the Kishon at the foot of Mount Carmel. Beyond this plain long ridges running from east to west rise one higher than another ; until the mountains of Safed overtop them all, on which that place is seen, a city set on a hill. Further towards the right is a sea of hills and mountains, backed by the higher ones beyond the Lake of Tiberias, and in the northeast rises majestic Hermon with its icy crown. You see thirty miles in three directions. It is a map of Old Testament history.

In the village below the Saviour of the world passed his childhood. Here the Prince of Peace



MOUNT CARMEL.

looked down upon the great plain, where the din of battles so oft had rolled; and he looked out, too, upon that sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. Across Esdraelon ran the road to Jerusalem, thronged annually with pilgrims, and the road to Egypt with its merchants going up and down. The Midianite caravans could be watched for miles coming up from the fords of the Jordan; and the caravans from Damascus wound round the foot of that very hill. Near by was another road in sight, the highway between Accho and the Decapolis, along which legions marched, and princes swept with their retinues, and all sorts of travelers from all countries went to and fro.

Here, then, he grew up and suffered temptation, who was tempted in all points like as we are, yet without sin. The perfection of his purity and patience was achieved not easily, as behind a wide fence which shut the world out, but amid rumor and scandal with every provocation to unlawful curiosity and premature ambition. The pressure and problems of the world outside God's people must have been felt by the youth of Nazareth as by few others, yet the scenes of prophetic missions to the world, Elijah's and Elisha's, were also within sight (Luke 4, 24). A vision of all the kingdoms of the world was as possible from this village as from the mount of temptation. But the chief lesson which Nazareth teaches to us is

the possibility of a pure home and a spotless youth in the very face of the evil world.

20. During their journey to the promised land the children of Israel had no outlook westward across the Dead Sea. For the hills shut out the view. But

**FROM  
PISGAH.**

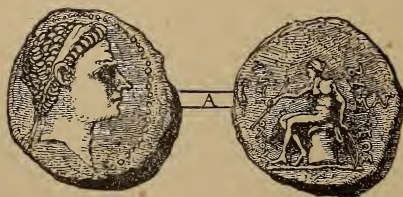
when they arrived nearly opposite the north end of the Dead Sea all Western Palestine was in sight. The spot is now called Neba, and is the ancient Nebo upon Mount Pisgah. The whole of the Jordan valley appears, from Engedi, to where the hills of Gilead seem to meet those of Ephraim. The Jordan flows below; Jericho is visible beyond. Over Gilead Hermon can be seen. The view is that described as the last on which the eyes of Moses rested, the higher hills of Western Palestine shutting out all possibility of a sight of the sea. It is "the head of Pisgah, which looketh down upon the face of Jeshimon." It was probably the well-watered glen on the north, the present Wells of Moses, where Israel camped.

To Nebo the sacred story brings Moses to close his life; to that long platform where the host, which he had guided through the desert for forty years, first lost their boundless, desert horizon, and saw the Promised Land open before them. And somewhere below the platform the Lord buried Moses, in a valley in the Land of Moab, over against Beth Peor, but no man knoweth of his sepulchre to this day. Between the streams that in these valley bottoms spring full born from the rocks, and the sunny grain fields on the plateau of



Moab above, there are some thousand feet of slopes and gullies, where no foot comes, the rock is crumbling, and utter silence reigns, save for the west wind moaning through the thistles. Here Moses was laid. Who would wish to know the exact spot? The whole region is a sepulchre.

Near this same spot the last of the prophets, John the Baptist, was also buried. About 100 B. C., Alexander Janneus made the Moabites tributary to the Jews. He built Machærus, and Herod rebuilt it and made it the second citadel of Judea. John, preaching near in Perea, had denounced the marriage of Herodias, and Herod arrested him, and cast him into the dungeons of Machærus. Here the revelry of the king's birthday took place, and in the same moments, within the same walls, the murder of the prophet. Machærus overlooks the Dead Sea; it was another of those awful tragedies for which nature has furnished here so sympathetic a theater. Thus Moses and John, the first and the last of the prophets, thirteen centuries between them, closed their lives almost on the same spot. Within sight also is the scene of the translation of Elijah.



## CHAPTER IV.

### THE SEACOAST.

PALESTINE, between the seacoast and the desert, is disposed in a series of four parallel lines running north and south :

THE	THE	THE	THE
MARITIME	CENTRAL	JORDAN	EASTERN
PLAIN.	RANGE.	VALLEY.	RANGE.

Now, were there no modifications of the central backbone of the country, the geography of Palestine would be simple, and its history far different from what it has actually been.

But the central range is broken in two by a great battlefield, the Plain of Esdraelon, which unites the Jordan Valley with the Maritime Plain.

21. Let us study, first, the seacoast. It is almost a straight line from north to south, with a slight inclination westward. There is no large island near, no deep bay or large, fully sheltered harbor. North of the headland of Carmel, nature has so far assisted man by thrusting here a cape and there an islet that a few harbors have been formed which have been and which may again become historical.

#### THE SOUTH COAST.

South of Carmel the coast has been much more strictly drawn. The mountains no longer come so near to it as to cut up the water with their roots. But sand hills and

cliffs, from thirty to a hundred feet high, run straight on to the flat Egyptian Delta, without either promontory or recess. A jutting rock at Athlit, two curves of the beach at Tanturah, twice low reefs at Abu Zaburah and Joppa, the faint promise of a dock at Ashkelon, with the barred mouths of five or six small streams, such are all the possibilities of harborage on this coast.

Of this natural inhospitality, two consequences followed in the history of the land. In the first place, no invader ever disembarked an army south of Carmel till the country beyond the coast was already in his power. Alexander, Pompey, the first Crusaders and Napoleon found their way into Palestine by land, either from Egypt or from Asia Minor. Other Crusaders disembarked farther north, at Accho or Tyre. This southern part of the coast has never produced a maritime people. It is true that the name Phœnicia once extended as far south as Egypt; but the Phœnicians cannot be said to have been at home south of Carmel. Phœnicia proper lay to the north of that headland; from Carmel to Egypt the tribes were agricultural, or interested in the land trade alone. It was not till a seafaring people like the Greeks had planted their colonies in Sharon or Philistia that great harbors were seriously attempted.

It is true that the crusading ruins at Athlit are numerous and solid; there is a castle, a church, and the remains of a mighty sea-wall. Yet the men who

built these, built out into the sea nothing but a jetty that is now covered by the waves.

Cæsarea had a great port, yet nothing but part of its wall remains. Every one has heard of the open roadstead at Joppa, with the reefs that are more dangerous in foul weather than they are useful in fair.

At Ashkelon there are visible at low water two shallows of crescent shape, which are perhaps remains of ancient harbors, and at the bottom of the rocky

**ASHKELON.** basin, in which the city was built,

explorers think that they can trace the remains of a little dock ; but the sand, which drifts so fast up the coast, has choked the dock, and in the sea there is only a jetty left. Thus, while the cruelty of many another wild coast is known by the wrecks of ships, the Syrian shore south of Carmel is strewn with the fiercer wreckage of harbors. It seems as if the land were everywhere saying to the sea : I do not wish you, I do not need you. And this echoes through most of the Old Testament. The sea is mentioned for spectacle, for symbol, for music, for promise, but never for use—save in one case, when a prophet sought it as an escape from his God. In the Psalms, in the Prophets, in the History, the sea was a barrier, and not a highway. From the first it was said : Ye shall have the great sea for a border. Of the name or idea of a port, a gateway in and out, there is no trace. In this inability of their coast-line to furnish the language with a single word for port, we have a crowning proof of the peculiar security and



seclusion of their land as far as the sea is concerned.

22. What is called the harbor of Joppa is only a small basin formed by natural rocks, partly visible and partly under water. There are

**JOPPA.**

three places at which an entrance to this basin may be made by small vessels. One to the north is broad, but dangerous on account of sand-banks. To the south another, called the Moon-pool, is probably the opening through which the rafts of Hiram, King of Tyre, were towed into the inner basin, but it has long been practically closed by sand. The only available entrance is on the northwest, where there is a passage of not more than a hundred feet in width, through which, however, only row-boats and small crafts can pass. The houses are built of tufa stone, without windows, except those which open on an inner court. There is no such thing as a sidewalk, nothing whatever in the nature of a pavement. The road is one general accumulation of filth, through which it is difficult to pick a way on foot. There is little to detain the traveler in the city proper. We may as well take a hasty glance at its history. At the time of the Israelitish conquest it was already in existence, and it was given by Joshua to the tribe of Dan. In the time of David, Joppa became the port of Jerusalem, and it was to that port that Hiram, King of Tyre, sent his floats of timber for the building of the temple (2 Chron. 2, 16). Just when it was that Jonah set out on his missionary journey to

Nineveh, or by what route he expected to reach his destination, or what the ship of Tarshish was in which he sailed, or what manner of fish it was that swallowed him, is not historically known. Joppa is famous in the history of the Maccabees. Judas Maccabeus captured it and burned the shipping. Jonathan and Simon Maccabeus fortified it and placed a garrison there, and opened the haven. This was a great religious movement on the part of Simon. Twice the Syrians retook Joppa; twice Hyrcanus won it back. Then, after twenty years of Jewish possession, Pompey came in 63 B. C., and decreed that, with other coast towns, it should be a free city of Rome. Cæsar restored it to the Jews.

Herod the Great occupied it, and his possession of it was confirmed to him by the Emperor Augustus. But Joppa was violently Jewish. Though it was trib-

**JOPPA WAS  
JEWISH.**

utary to Herod he never resided there, or tried to rebuild it, or to plant heathen features upon it. In close commerce with Jerusalem, Joppa was infected with the fanatic patriotism of the latter; on ground which was free from heathen buildings and rites, the Pharisees must have practiced their religion in strict obedience. This was the state of affairs when Peter came down from Jerusalem to Joppa, and dreamt of things clean and unclean, on the housetop overlooking the harbor. It was here that Peter raised Dorcas to life (Acts 9, 36-43). It was here that he tarried many days with one Simon a tanner (Acts 9, 43). After varying

fortunes at the hands of Crusader and Saracen, it was completely devastated in 1267. The city was fortified by the English, and the fortifications were extended by the Turks, who still hold it.

23. If we turn to the neighboring Cæserea, we see as great a contrast as was possible on the same coast. Was Joppa Jewish, national, patriotic, Cæserea was Herodian, Roman in obedience, Greek in culture. At first the Herodian strongholds had all lain on the east of Palestine, and for the most part in

**CÆSAREA A**

**ROMAN CITY.**

wild, inaccessible places, like Machærus and Masada, as best became a family not sure of its station, and sometimes chased from power by its enemies. But when Herod won the favor of Augustus, and time made it clear that the power of Augustus was to be permanent, Herod came over the central range of Palestine, and, on sites granted by his patron, built for himself cities that looked westward. He embellished and fortified both Jerusalem and Samaria. Then he looked for a seaport. On the coast Augustus had given him Gaza, with Anthedon, Joppa and Strato's Tower. He chose the last. The reasons of his choice were political. It was more important for Herod to have a harbor suited to the city of Samaria, than to Jerusalem, for Samaria was nearer the sea and more in his own hands than the Holy City. Besides, as we have seen, Joppa was national rather than Herodian in spirit. Strato's Tower was virtually a fresh site. Here Herod laid the lines of a magnificent city, and spent

twelve years in building it. He erected sumptuous palaces and large edifices, a temple on raised ground, a theater, and an amphitheater with prospect to the sea. But the greatest work of all was the haven. Thus Cæsarea speedily became, and long continued to be, the virtual capital of Palestine—the only instance of a coast town which ever did so. The gateway to Rome, the place was always a piece of Latin soil. The procurator had his seat in it, there was an Italian garrison, and on the great white temple that shone out over the harbor to the far seas, stood two statues—of Augustus and of Rome. It was heathenism in all its glory at the very door of the true religion. Yes, but through this door to the west went the true religion to all parts of the world.

To Jewish Joppa Jewish Peter came. As he moved about its narrow lanes, jostled by foreign sailors and foreign wares, he grew more concerned than ever about the ceremonial law. While food was being prepared he saw, above this jealous bit of earth, heaven opened, and a certain vessel descending as it had been a great sheet, perhaps the sail of one of those large western ships, wherein were all beasts and fowls of the air. To his strict conscience the contents had been a temptation to sin. And the voice said unto him, what God hath cleansed, call not thou common. The vision took place at Joppa, but the fact was fulfilled at freer Cæsarea. Here, in a Roman soldier's house, in face of the only great port broken westward through Israel's

**PETER'S  
VISION.**



stormy coast, the Gentile Pentecost took place, and on the Gentiles was poured out the gift of the Holy Ghost.

Again, in the narrative of Paul's missions, Cæsarea is the harbor by which he reaches Syria from Ephesus, and from which he sails on his last voyage for Italy. More significant still were his removal from Jerusalem and the anxiety of the Jewish authorities to get him brought back to Jerusalem. In the Holy City they would not give him a fair hearing. In Cæsarea he was heard to the end of his plea. But for his appeal to Cæsar he would have been acquitted, and during two whole years in which he lived in the place, receiving his friends and enjoying a certain amount of liberty, no one ventured to waylay him. There were only some sixty miles between Cæsarea and Jerusalem, but in the year 60 Cæsarea was virtually Rome.

When the town passed into the hands of an Eastern people, with no maritime ambitions, it dwindled, and was finally destroyed by them. Sultan Bibars, in 1205, pick in hand, assisted at its demolition. When we come to deal with the strongholds of Samaria we shall see how they suffered the same changes of fortune according as an Eastern or Western race dominated the country.

## CHAPTER V.

### THE COASTS OF TYRE AND SIDON.

24. FROM the Kishon northward the plain of Accho extends about twenty-five miles, with an average width of five, and ends at the rugged ridge of the Ladder of Tyre, which juts out two miles into the sea. This ridge itself is about eight miles wide,

**THE LADDER OF TYRE.** and it has three distinct promontories. The most southerly is the loftiest and the boldest. The middle one, however, is the true Ladder of Tyre, which consists of steps cut in the precipitous rock to afford a bridle path. The ride from Accho to Tyre is very wild and varied. A three-hours progress over the fine plain of Accho ends at the foot of bold cliffs of toilsome ascent. The path overhangs the sea, which commands beautifully, yet fearfully, to a great extent both behind and in the front.

All is not barren ; the naked masses of rock are often relieved by more fertile places covered with lavender and rosemary, with a sprinkling of lofty trees. It is a silent, sublime and sea-beat scene, recalling vividly many parts of the British coast, where the Atlantic rolls its strength against the granite precipices ; so like in feature, in sound, in association, that at times one can scarcely believe this to be part of the ruined land of promise. Thickets of myrtle

and bay at intervals border the narrow and rugged path which is cut through the calcareous rock. In one part the track is really perilous, winding on the side of vast perpendicular precipices, with the sea dashing far below, and the horrible path hanging above.

From the Ladder of Tyre to the city of Tyre the road lies along the narrow plain, which bears the same name, and which is really more than two miles wide. The distance in a straight line is sixteen miles, but the winding of the shore makes the road something over twenty.

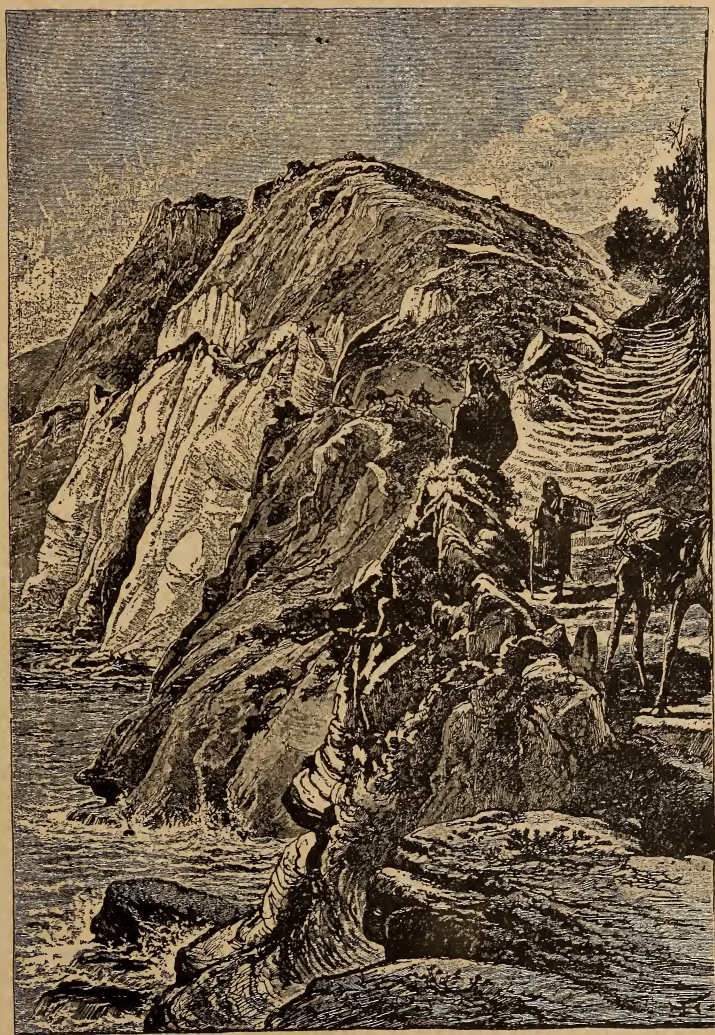
About three miles south of Tyre is an ancient reservoir called Ras el Ain, or the Head of the Spring, where tradition has it that our Saviour was met by the Syrophenician woman (Mark 7, 24-31), whose humility in asking only for crumbs from the Master's table brought her so rich a reward. Somewhere in that narrow plain they must have met on the only occasion, certainly known to us, when his feet had trod on Gentile soil since the return from Egypt. Mediæval tradition affirmed that he rested on a great stone near Ras el Ain, and that after drinking of its water, which Peter and John had brought Him, He blessed the beautiful spot whence it came.

At present Tyre stands on a peninsula, but a more ancient town existed on the mainland, while the future

**TYRE.**

site of the great queen city of Syria was yet two rocky and barren islands. The original name of that ancient town has perished. In history it is mentioned only as Palæ-





LADDER OF TYRE



tyrus or Old Tyre; and though it continued to be inhabited for many ages, it became a suburb of the younger commercial city, which so far excelled it. At an early time a few islands were united by filling up the space between them with stones. The island city measured only 1,200 yards from north to south and 800 from east to west. Its entire circuit did not amount to three miles, and its area was not over two hundred acres. On the northern side was a harbor of small extent, not having much over twelve acres of surface, and on the south there appears to have been a mole which formed another and larger harbor. But the Tyrean works have never been accurately traced. Only the immense size of the blocks of granite and the grand columns—grand though fallen—which are still to be seen, many of them under the waves, show that in its days of prosperity the ships of Tyre lacked no means of safety that art or industry could furnish.

The narrow limits of Phœnicia proper, extending only from Tyre through Sidon to Berytus, the modern Beyrout, were in ancient times inhabited by a people

**HISTORY OF TYRE.** of one race who were called Sidonians (1 Kings, 5, 6). In the time of Joshua, Tyre was a fortified place (Josh. 19, 29). Although it was allotted to the tribe of Asher, it was never taken into possession. There, as elsewhere, the children of Israel dwelt among the Canaanites, for they did not drive them out (Judg. 1, 31-32). When David made his census, the Israelitish inhabitants of Tyre were included in the enumeration (2 Sam. 24, 7).

Between Solomon and Hiram, King of Tyre, a strong friendship existed. A league was formed between the two monarchs for the exchange of commodities, and it was from Tyre that cedar and fir trees were obtained for the Temple at Jerusalem.

After the division of Israel into kingdoms the northern division continued the alliance with Phœnicia, and King Ahab married the bloody Jezebel, who was a daughter of Ethbaal, King of the Sidonians (1 Kings, 16, 31). Tyre held out for thirteen years against Nebuchadnezzar, but her dark day came when she was summoned to surrender to Alexander the Great. She clung to her Persian connection, and the conqueror attacked her. Secure in her island defenses, she defied the Macedonian; but Alexander constructed a road between the city and the mainland, which the sand has now made half a mile in width. Attacked from the land side Tyre fell, and the conqueror put many thousands to death, and sold 30,000 captives into slavery.

Gradually Tyre recovered from this fearful blow. First under the Syrians and then under the Romans, she was permitted to enjoy a reasonable measure of freedom. Under Augustus she again became wealthy; it was probably the largest city our Saviour ever visited. Nazareth was only thirty miles from Tyre. Christianity was early planted at Tyre; Paul found brethren in the city, with whom he spent seven days. She was taken by the Moslems in the seventh century, and by the Crusaders June 27, 1124. The German

Emperor Frederick Barbarossa was buried there. Retaken by the Saracens in the fourteenth century, it soon fell into decay, and in 1751 it had only ten inhabitants. It has now a population of about five thousand. The most interesting ruin is the Crusaders' church of St. Mark, built by the Venetians.

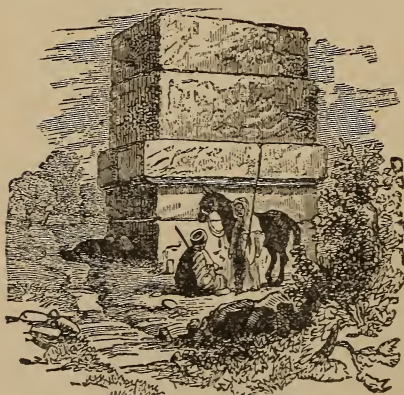
Two or three miles to the eastward is one of the most ancient and striking monuments in all Syria. It is called the Tomb of Hiram. The pedestal consists of huge stones in two tiers, above which is still a thicker slab of rock overhanging the rest of the pedestal on all sides. On

**TOMB OF  
HIRAM.**

the slab rests a massive sarcophagus of irregular pyramidal form covered with a stone lid. Excavations made by Renan show that there is a rock chamber under the tomb, with a stairway from the north end of the monument. The route from Tyre to Sidon runs along the narrow plain by the sea, through a country full of interest from the many antiquities which are

everywhere to be found. The road crosses the river Litany, which has its chief source near Baalbec far to the north of Mount Hermon, and rushes through the wildest gorges in Palestine, to lose itself in the Mediterranean.

Along the same road



**TOMB OF HIRAM.**

by the sea the grim yet gentle prophet Elijah went, when the sky was like brass, and the whole earth was parched under a three years' drought. In a little town upon a hillside by the sea lived the widow who was to minister to the prophet at that time. Her barrel of meal did not waste, neither did her cruse of oil fail, until the day that the Lord sent rain upon the earth.

25. Sidon, now called Saida, shows decided signs of revival, but it is far from the glory which it once had. In Gen. 10, 15, Sidon is called the first-born son of Canaan. His descendants

**SIDON.**

had their original abode near the Persian Gulf. Their territory once extended far inland from the Phœnician coast. Soon, however, Tyre outstripped the mother city, and assumed a leading position which Sidon never regained. In the book of Joshua, 19, 28, Sidon is dignified as the Great. Christianity was introduced into Sidon at an early date. On his journey to Rome Paul was permitted to visit friends here (Acts 27, 3). In the seventh century Sidon submitted to the followers of the False Prophet without a blow. After a siege of six weeks it was taken by Baldwin in 1111. In 1187, after the battle of Kurn Hattin, Saladin razed it to the ground. Ten years later it was rebuilt by the Crusaders, and continued with varying fortunes for two centuries till it was cruelly devastated by the Saracens. In 1860 the Christian population was cruelly persecuted by the Mohammedans and nearly 2,000 perished. Since then



Sidon has had a rest. It has the usual prosperity of a modern Syrian trading town. The population is about 10,000.

Travelers usually land at Beyrout, a city of about 50,000, which owes its prosperity largely to the mission schools of the American Presbyterian Board. It

**BEYROUT.**

is beautifully situated on a promontory. On the east, beyond the plain and the foothills, rise the snowy crests of Lebanon. In the environs are orchards of bananas and oranges. The anchorage is good ; all along the shore are quays built of large hewn stones.

Mount Lebanon like an everlasting wall protects it on the east. The rosy tint of the mountain and the deep blue of the sea form a picturesque contrast. By moonlight Mount Lebanon looks like an august monarch with a diadem of stars around his snowy turban, with his head in heaven and his feet upon the sea.

26. Lebanon and Anti-Lebanon are branches of the Taurus range, of hard white calcareous rock, with frequent indications of volcanic origin. Their sides

**LEBANON.**

are dotted with forests of low growth, and, though the soil is scanty, the industrious peasants have planted vineyards on artificial terraces, and mulberry trees to feed the silk worm. In crossing the Lebanon the traveler has a constant succession of grand and varied scenes. It is like opening a plain rough case of jewels and finding the precious contents within ; for when your road has been for a time rough, steep and rocky, at some turn you

find yourself passing through vineyards and villages, the air breathing fragrance, and the cheerful songs of birds regaling your ear on every side. To me the Alps were interesting, but never did I so learn to commune with nature, and to appreciate the grandeur of God's mountains, as when passing over this famous range, where God has so often passed in judgment, and is still manifesting magnificence and beauty. There is no place where the manifold littleness and greatness of man and the love and righteousness of God prompts more naturally to hymns of praise than where they may sound in concert with the roar of the mighty torrent, or when the dawn breaks over the silence of these everlasting hills.

The builders of Baalbec chose for its location what may be called a low footstool of Anti-Lebanon, a low hill spurring out from the base of

**BAALBEC.** that stately range. You ride for hours across the plain with six majestic columns all the while in full view. These columns stand upon a stone platform which is supported by a wall in which there are three great stones of huge dimensions, each sixty-four feet in length, and thirteen feet in breadth and depth. If hollowed out, one of them would make a roomy tunnel for the passage of a railway train, or a very respectable country schoolhouse. Bear in mind that these kings among stones were brought from a distance of half a mile, and then lifted to their positions in the wall. By what process this was accomplished is not now known. But in

those days men were cheap, and human muscle in unlimited supply will solve almost any mechanical problem. The exquisite carvings show signs of Greek art in the entablature with egg and cup and small cubes. There are marble festoons of fruit, flowers and foliage, and the whole temple grounds are colossal in proportion. Shall we admit that in those days men were giants in stature and achievement, and the world grows smaller as the ages advance? And shall we hold our religion a little modestly in comparison with the ancient faiths that wrought so grandly? Modest and respectful toward all I hope we shall be; but still may we not rather say in regard to the smallness of our edifices, that we endeavor to build our religion not so much into peerless shrines, as into peerless men and women, living stones in the temple of our God, that shall survive when the idols are broke in the temple of Baal, and the might of the gentile, unmote by the sword, hath melted like snow at the glance of the Lord.

27. From Baalbec an easy journey of two days takes the traveler to Damascus. The latter part of the road is quite trying, as the barren rocks reflect the glaring rays of the sun. The first

**DAMASCUS.**

view of the city is obtained through a little archway of masonry, erected to the memory of some Mohammedan saint. For centuries travelers have gazed upon this same picture from this spot. The city bursts upon you like an enchanted vision. Beneath you is every possible shade of green foliage;

palm trees raise their stately heads, while the silver thread of the river glitters in the morning sun. And there sits the Queen of the Orient, with her foliage-feathered suburbs, peeping shyly at you, while a hundred long fingers of minarets point ever steadily upwards and the white arms of the streets strike out in every direction. Here Mohammed, then a mere camel driver from Mecca, stood in amazement at the scene below ; but, turning away without entering the city, he said, " Man can have but one paradise, and my Paradise is fixed above."

Damascus — never claimed for Israel and never under a Hebrew prince — lies beyond the limits of the Holy Land ; but she has always been the goal of all the roads of the land, the dream and envy of the peoples. We have met her fame everywhere. She has seen the rise, felt the effect, and survived the passage of all the forces which have strewn Syria with ruins. There is not a fallen city of the Holy Land but Damascus was old when it was built, and still flourishes long after it has perished. Amid the growth and decay of the races, civilizations and religions which have thronged Syria for four thousand years, she demands our homage, with such appreciation as we may feel of the secret of her eternal youth.

Like the slopes of Anti-Lebanon behind it, the plain of Damascus would be as desert as all the rest of the country to the Euphrates were it not for the river Abana. The Abana bursts full born from the heart of Anti-Lebanon,

**THE ABANA.**



runs a course of ten miles in a narrow gorge, and from the mouth of this flings itself abroad in seven streams. After watering the greater part of the plain it dies away in a large marsh. Over the green of this marsh you see from Damascus, at sunset, low purple hills twenty-five miles off. They are the edge of the Eastern Desert ; beyond them there is nothing but a rolling waste, and the long roads to Palmyra and Bagdad.

It is an astonishing site for what is said to be the oldest, and is certainly the most enduring, city of the world. For it is utterly incapable of defense ; it is remote from the sea and the great natural lines of commerce. From the coast of Syria it is doubly barred by those ranges of snow-capped mountains whose population enjoy more tempting prospects to the north and west. But look east and you understand Damascus. You would as soon think of questioning the site of New York or of San Francisco.

**THE CITY  
OF THE  
ORIENT.**

Damascus is a great harbor of refuge upon the earliest sea man learned to navigate. It is because there is nothing but desert beyond, or immediately behind this site ; because this river, the Abana, instead of wasting her waters on a slight extension of the fringes of fertile Syria, saves them in her narrow gorge till she can fling them well out upon the desert—it is because of all this that Damascus, so remote and so defenseless, has endured throughout human history, and must endure. Nineveh, Babylon and Memphis easily conquered her—she probably preceded them and she

has outlived them. She has been twice supplanted—by Antioch, and she has seen Antioch decay ; by Bagdad, and Bagdad is forgotten. She has been many times sacked, and twice, at least, swept into captivity, but this has not broken the chain of her history. She was once the capital of the world from the Atlantic to the Bay of Bengal, but the vast empire went from her, and yet the city continued to flourish as before. Standing on the outmost verge of fertility, on the shore of the voyaged desert, Damascus is indispensable alike to civilization and to the nomads. Moreover, she is the city of the Mediterranean world which lies nearest to the far East, and Islam has made her the western port for Mecca.

The approach to Damascus is through suburban villages, between trees, over bridges, between high

**THE SUBURBS.** banks of gardens, road and river together, flecked with light. You

pass a five-arched bridge, through public gardens, ride on between the river and lofty trees till you halt in a great square, with the palace, the courts of justice, the prison, and the barracks crowded together. The river has disappeared, by three tunnels, under the square from which it passes in lesser conduits and pipes to every house and court in the city. By the northern walls a branch breaks above ground ; here gardens are spread beneath walnuts and poplars, and the water rushes by them swift and cold from its confinement.

With the long gardens of Damascus, the paradise of the Arab world, you must take the Bazaars of

Damascus, in which many other worlds meet the Arab. It is a perpetual banquet of color. There are blots upon it—Manchester calicoes, cheap Paris clocks,

**THE BAZAARS.** second-hand carriages from Beyrout, the dusty streets themselves

where they break out into the open glare of the sky above. But in the long dusky tunnels, shot through their whole length by solid shafts of light, all else is beautiful—the carpets, the old walnut wood, the tawny sweetmeats, the golden wheat, the piles of green melons, the tables of snow from Hermon, the armor and rich saddle bags, the costumes, the complexions, the pallid city chap, the tawny mahogany farmer, the Druze with mountain blood in his cheek, the great Jew, the black and blue-black negroes. Besides Turk and Hebrew, the great racial types are three: the Bedawee Arab, the Greek, and the Kurd. They are the token of how Damascus lies between the desert, the Levant, and that other region of the world to which we are so apt to forget that Palestine has any avenue—the Highlands of Armenia. Saladin, her greatest Sultan, was a Kurd; and the Kurdish cavalry have always formed the most vigorous part of the Damascus garrison.

28. But even the Bazaars of Damascus fail to exhaust the significance of the city. To gather more

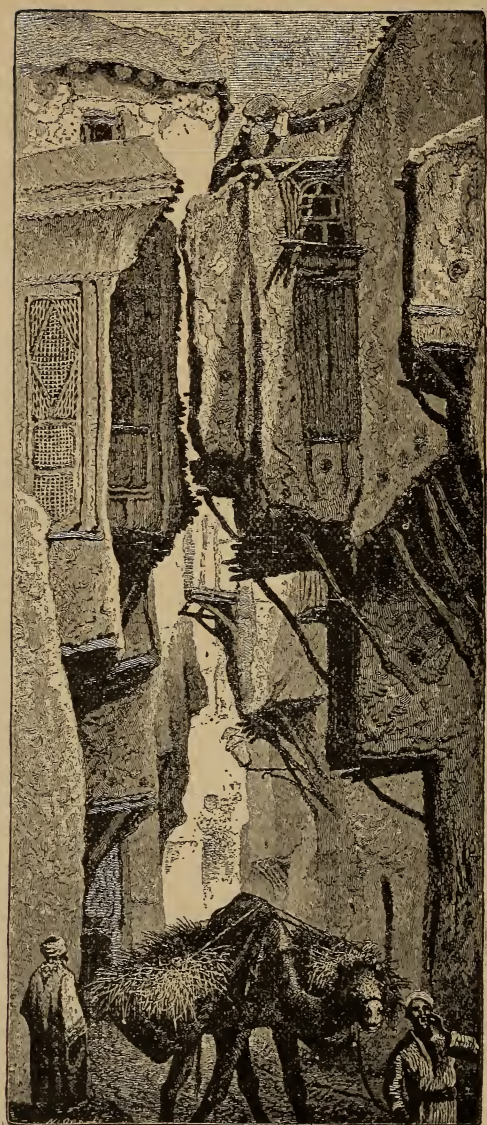
**THE GREAT** of this you must come out upon the  
**ROADS.** three great roads which go forth from her—west, south and east. The western road travels by Galilee to the Levant and the Nile. The

southern, which leaves the city by the "Gates of God," takes the pilgrims to Mecca. The eastern is the road to Bagdad. Egypt, Arabia, Persia—this city of the Califs lies in the midst of the three, and the Mediterranean is behind her. In the history of religion Damascus was the stage of two great crises. She was the scene of the conversion of the first great apostle of Christianity to the Gentiles, and she was the first Christian city to be taken by Islam. It was fit that Paul's conversion, with his first sense of a mission to

**RELIGIONS.** the Gentiles, should not take place till his journey had brought him to

Gentile soil. The great cathedral which rose on the ruins of the heathen temple was dedicated, not to Paul, but to John the Baptist. When the Moslem took Damascus in 634, this church was divided between Mohammedans and Christians. Seventy years later it was absorbed by the conquerors, and was rebuilt to become one of the greatest, if not the richest, of the mosques of Islam. The rebuilding destroyed all the Christian features, except that which, still above the south portal, preserves this prayer and prophecy: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth for all generations."





STREET IN DAMASCUS.

## CHAPTER VI.

### THE MARITIME PLAIN.

29. BEYOND the fordidding coast there stretches, as you look east, a prospect of plain, the Maritime Plain—on the north cut swiftly down upon by Carmel, whose headland comes within 600 feet of the sea, but at Carmel's southern end, six miles broad, and thence gradually widening southwards, till at Joppa there are twelve miles, and farther south there are thirty miles between the far blue mountains of Judæa and the sea. The Maritime Plain divides into three portions. The north corner between Carmel and the sea is bounded on the south by the Nahr-el-Zerka, and is nearly twenty miles long. Thence the Plain of Sharon,

#### SHARON.

widening from eight miles to twelve, rolls southward, forty-four miles to the south of the Nahr Rubin and a line of low hills to the south of Ramleh. This country is undulating with groups of hills from 250 to 300 feet high. To the north it is largely wild meadow and marsh, with long tongues of sand running in from the coast. There is one large oak grove in the very north, and smaller groves scatter southwards. These are the remains of a forest so extensive that it sometimes gave its name to the plain. Josephus describes it as the place called the forest. It is the same which the Crusaders named the Forest of Assur ; Tasso the

Enchanted Forest, and Napoleon the Forest of Miski. In the southern half of Sharon there is far more cultivation—fields of grain and of melons, gardens, orange groves, and groves of palms, with strips of coarse grass and sand, frequent villages on mounds, the once considerable towns of Joppa, Lydda and Ramleh, and the high road running between them to Jerusalem.

To the south of the low hills that bound Sharon the Plain of Philistia rolls on to the river of Egypt, about forty miles, rising now and again into gentle ranges 250 feet high, and cut here and there by a deep gully, with running water. But Philistia is mostly level, nearly all capable of cultivation, with few trees, and presenting the view of a vast series of wheat fields. Wells may be dug almost anywhere. The only difficulty to agriculture is the drifting sand, which, in some places, has come two and a half miles inland.

The whole Maritime Plain possesses a quiet but rich beauty. Outside the sandy shore of broken gold

**NATURAL  
BEAUTY.**

there is the blue sea, with its fringe of foam. Landward the soil is a chocolate brown, with breaks and gullies, at times mere stagnant puddles, and then again full of rich green reeds and rushes that tell of ample water beneath. Over field and meadow a million flowers are scattered—poppies, anemones, the convolvulus, and the narcissus and blue iris, roses of Sharon and lilies of the valley. Lizards haunt all the sunny banks. The shimmering air is filled with bees and butterflies, and with the twittering of small birds, hushed now and then as

the shadow of a great hawk blots the haze. Nor when darkness comes on is all a blank. The soft night is sprinkled with glittering fireflies.

The positions of the cities of the Maritime Plain are of extreme interest. We have already surveyed those on the coast. Those inland arrange themselves in two groups. Coming from the north, we find no inland town of any consequence till the mouth of the valley of Ajalon is reached. The second group are separated from these by the low hills on the Nahr Rubin and consist of the towns of Philistia.

30. It is of course the incoming of the Vale of Ajalon that explains the first group, Ramleh, and Lydda with Antipatris. Lydda with Ono, a little farther out on the plain, and Hadid, on the edge of the hills behind, formed the most westerly of the Jewish settlements after the exile. The returned

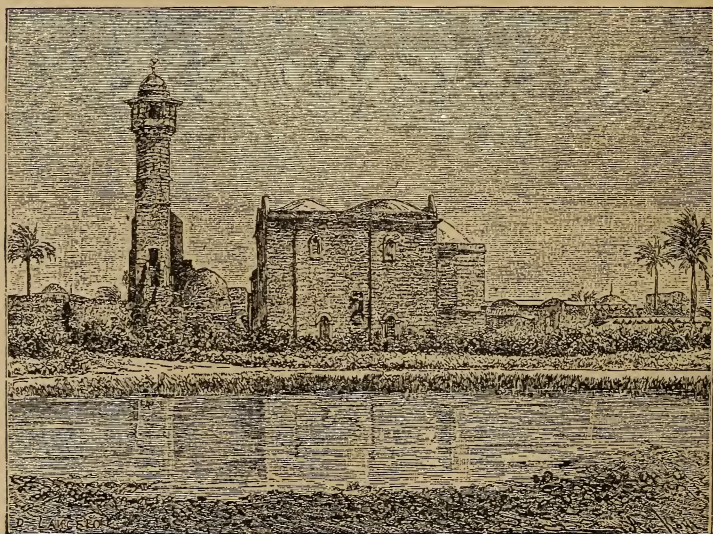
#### LYDDA.

Jews naturally pushed down the only broad valley from Jerusalem till they touched the edge of the great thoroughfare which sweeps past it. The site of their settlements is described as the Valley of the Smiths or Craftsmen. It is surely a recollection of the days when there was no smith found throughout all the land of Israel, but the Hebrews came down to the Philistine border to get their plowshares and their mattocks sharpened. The frontier position of Lydda made it the frequent subject of battle and treaty between the Jews and their successive enemies. Like all the other inland towns of Sharon, it appears never to have been fortified. After



the destruction of Jerusalem, Lydda was emptied of everything Jewish, and made pagan, under the name of Diospolis. Judaism disappeared, but Christianity survived and there was a bishop of Diospolis.

The chief Christian interest of Lydda, however, centers round her St. George. There is no hero



CHURCH OF ST. GEORGE.

whom we shall more frequently meet in Palestine, and especially east of the Jordan. St. George of

**ST. GEORGE  
AND THE  
DRAGON.**

Lydda is St. George of England ; he is also a venerated personage in Moslem legend. For this triple fame, he has to thank his martyrdom on the eve of the triumph of Christianity. The original George was a soldier of

good birth and served as a military tribune under Diocletian ; in 303 he was martyred. According to some, Lydda was the scene of his martyrdom. Lydda received his relics, and there a monastery was dedicated to him. The church was destroyed on the approach of the first Crusade. A new cathedral was built by the Crusaders over the tomb, and partly because of this, but also in gratitude for the supernatural intervention of the saint in their favor at Antioch, they dedicated it to him. It was a great pile of building capable of being used as a fortress. So on the approach of Richard, Saladin destroyed it. Richard, who did more than any man to identify St. George with England, is said to have rebuilt the church ; the Arabs have perpetuated the Hebrew name of Lod in their Ludd.

The connection of St. George with a dragon can be traced to the end of the sixth century. It was probably due to two sources—to the coincidence of the martyr's fame with the triumph of Christianity over paganism, and to the conveyance to St. George of the legend of Perseus and Andromeda. It was in the neighborhood of Lydda that Perseus slew the sea monster, which threatened the virgin ; and we know how often Christian saints have been made heir to the fame of heathen worthies who have preceded them in the reverence of their respective provinces.

About 700 A. D. Lydda suffered one of her many overthrows. The Arab general, who was the cause of this, saw the necessity of building another town in the

neighborhood, to command the junction of the roads from the coast to the interior, with the great caravan route from Egypt to Damascus.

31. He chose a site nearly three miles from Lydda, and called the town Ramleh, the

**RAMLEH.**

sandy, and, indeed, there is no other feature to characterize it. Like the cathedrals of the plains of Europe, the mosque of Ramleh has a lofty tower, from which all the convergent roads may be surveyed for miles. Ramleh was once fortified. It suffered the varying fortunes of the wars of the Crusades, and since it became Mohammedan, in 1266, its Christian convent has continued to provide shelter to pilgrims on the road to Jerusalem.

From Ramleh it is a long way back in time to Antipatris. Antipatris was one of the creations of Herod, and appears to have been built, not as a fortress, but as a pleasant residence. Its site was probably just south of the modern El-Mir, at the copious spring called Ras el Ain. Here is all the wealth of water which Josephus describes, as well as sufficient ruins to demonstrate that the site was once a place of importance.

32. The chief cities of the Philistine league were five—Gaza, Ashkelon, Ashdod, Ekron and Gath. Only

**FIVE**

**PHILISTINE  
CITIES.**

one, Ashkelon, is directly on the sea ; the others dominate the trunk road which keeps inland through Philistia. None lie north of the low hills of the Nahr Rubin. These two facts point to an immigration from the south and to an interest in the land-trade. This is confirmed by all that we

know of the history of this strange people. That they moved up from Egypt is certain. Their religion seems to have consisted of the thorough Semitic fashion of reverencing a pair of deities, masculine and feminine. Dagon had a fish-goddess by his side.

The Philistines appear to have come into the Maritime Plain of Syria either shortly before or shortly after Israel left Egypt. In the Tell-el-Amarna Letters from South Palestine in the beginning of the fourteenth century B. C. they are not mentioned; and in the



DAGON.

latter half of that century the monuments of Rameses II. represent the citizens of Ashkelon with faces that are not Philistine faces, but probably Hittite. Now this agrees with the traditions in Genesis, one of which places the Philistine center still to the south of Gaza, in Gerar (Gen. xx. and xxvi.), while another states that the Canaanites once held all the coast from Gaza northwards (Gen. 10, 19; Deut. 2, 3). This northern advance of the Philistines may have been going on at the very time that the Israelites were invading the Canaanites from the east. The Philistines could not have been very powerful or very ambitious, for we hear of no conflicts with the Hebrews. Even when



the tribe of Dan had touched the sea, the opposition came not from Philistines, but from Amorites (Judges, I, 34). Very soon afterwards, however, the Philistines added to their effective force the tall Canaanites, the sons of Anak, whom they had subdued, and then moved north and east with irresistible power. Overflowing from their districts, they seized all the coast to beyond Carmel, and spread inland over Esdraelon. It was during this time of expansion that they also invaded the highlands to the east of them, and began that conflict with Israel which alone has given them fame and a history.

**PHILISTINES  
AND  
ISRAELITES  
CONTRASTED.**

33. Both Philistines and Hebrews were immigrants into the land for whose possession they fought through centuries. Both came up to it from Egypt. Both absorbed the populations they found upon it. Both succeeded to the Canaanite civilization, and came under the fascination of the Canaanite religion. Each people had a distinct character of its own, and both were at different periods so victorious that either, humanly speaking, might have swallowed up the other. The Philistine gave his name to the land; yet Israel survived and the Philistine disappeared. Israel attained to a destiny, equaled in the history of mankind only by Greece and Rome, whereas all the fame of the Philistine lies in having served as a foil to the genius of the Hebrews.

What caused this difference between peoples whose earlier fortunes were so similar? First, their

geographical position, and, second, the spirit which was in one of them. The same Hand planted Israel on a rocky range of mountain, aloof from the paths of the great empires, and outside their envy. It planted the Philistines on an open doorway and a great thoroughfare, amidst the traffic and the war of two continents. They were bent, now towards Egypt, now towards Assyria, at a time when youthful Israel was growing straight and free as one of her own forest trees. And when at last they were overwhelmed by the streams of Greek culture which flowed along their coast in the wake of Alexander the Great, she upon her bare heights still stubbornly kept the law of her Lord. From the first Israel had within her a spirit, and before her an ideal, of which the Philistines knew nothing.

The relations of Israel with Philistia naturally divide into three periods. There was first a period of military encounters, and alternate subjugation of the one people by the other. This passed through its

**CONFLICT  
WITH  
ISRAEL.**

heroic stage in the times of Samson, Saul and David ; entered a more peaceful epoch under Solomon ; and for the next three centuries of the Hebrew monarchy was distinguished by occasional raids from both sides into the heart of the enemies' country. The chief theater of the events of this period are the Shephelah hills and the valleys leading up through them upon Judah and Benjamin. At one time the Philistines are at Michmash, on the very citadel of Israel's hill-coun-

try, and at another near Jezreel, by its northern entrance. In both these cases their purpose may have been to extend their supremacy over the trade routes which came up from Egypt and crossed the Jordan; but it seems just as probable that, by occupying Michmash and the Plain of Esdraelon, they sought to separate the tribes of Israel from one another. Occasionally Philistines penetrated to the neighborhood of Jerusalem (2 Sam. 5, 22), or the Israelite raids swept up to the gates of Gaza (2 Kings, 18, 8); but neither people ever mastered the other's chief towns.

The second period is that of the centuries from the eighth to the fourth before Christ, when the contests of the two nations are stilled before the advance upon Syria of the great world powers—Egypt, Assyria, **FOREIGN** Babylon and Persia. Now, instead **INVASION.** of a picture of forays and routs up and down the intervening passes, we have the gaze of the Hebrew prophets looking down upon Philistia from afar, and marking her cities for destruction by the foreign invader. Isaiah, Jeremiah, Zephaniah, Zechariah, speak of the Philistine cities, not hotly, as of enemies shortly to be met in battle, but pitifully, as victims of the Divine judgment, which lowers over Philistia and Israel alike.

A change of attitude and of temper came with the third period, from the third century before Christ to the close of the Jewish revolts against Rome, in the third century after Christ. With Alexander's invasion

the Philistine coast and cities were opened to Greek influence.

There was traffic with Greece through the harbors, such as they were ; there were settlements of Greek men in all the cities, Greek institutions arose, the old deities were identified with Greek gods, and, though the ancient Philistine stubbornness persisted, it was exercised in the defense of civic independence according to Greek ideas, and of Greek manners and morals. But it was against this Hellenism, that the sacred wars of the Maccabees broke out. Israel returned to close quarters with her ancient foes. Their battles raged on the same old fields ; their routs and pursuits up and down the same passes. The birthplace of the Maccabees was in the valley of Ajalon, and their exploits within sight of the haunts of their predecessors a thousand years before. This hostility and active warfare persisted till the last Jewish revolts under the Roman emperors. Then the Jews gave way, withdrawing

**GREEK INFLUENCE.** into Galilee, and Christianity succeeded to the heritage of the war against Hellenism. The slow conquest of heathenism by the Christian church continued to the beginning of the fifth century after Christ. In the same glens where the early peasants of Israel had beaten back the Philistine armies with ox-goads, and David, with his shepherd's sling, had slain the giant, simple Christian monks, with means just as primitive, gained the first victories for Christ over as strenuous a paganism.

**CHRISTIAN-  
ITY.**



After this, life in Philistia is almost silent till the Crusades, and after the Crusades till now.

This rapid sketch of the three periods of Philistine history will prepare us for our review of the great Philistine cities. Let us take them now, from the south northwards.

34. Gaza may be best described as the southern counterpart of Damascus. It is a site of abundant fertility on the edge of a great desert

**GAZA.** —a harbor for the wilderness and a market for the nomads; once, as Damascus is still, the rendezvous of a great pilgrimage; and, as Damascus was the first great Syrian station across the desert from Assyria, so Gaza is the natural outpost across the desert from Egypt. This, indeed, is to summarize her position and history.

Gaza lies to-day where she lay in the most ancient times, on and around a hill, which rises 100 feet above the plain, at three miles distance from the sea. Fifteen wells of fresh water burst from the sandy soil, and render possible the broad gardens and large population. The Bedouins, from a hundred miles away, come into the bazaars for their cloth, weapons and pottery. As from Damascus, so from Gaza, great trade-routes, traveled in all directions—to Egypt, to South Arabia, to Petra and Palmyra. Amos curses Gaza for trafficking in slaves with Edom (Amos, 1, 6). From all those eastern depots, on sea and desert, Gaza, by her harbor, in Greek times forwarded the riches of Arabia and India across the Mediterranean, as Accho did by the

Palmyra-Damascus route. To this day caravans setting out from Gaza meet the Damascus Hajj at Ma'en with pilgrims and supplies.

35. But Gaza has even closer relations with Egypt. The eight days' march across the sands from the Delta requires that if an army come up that way into Syria, Gaza, being their first relief from the desert, should be in friendly hands. Hence the continual efforts of Egypt to hold the town. Alike under the Pharaohs of the sixteenth to the fourteenth centuries B. C., and the Ptolemies of the third and second, we find Gaza occupied, or bitterly fought for, by Egyptian troops. Alexander, invading Egypt, and Napoleon, invading Syria, had both to capture Gaza, whether in the invasion or the defense of the Nile valley. Gaza is the outpost of Africa, the door of Asia.

Gaza never lay within the territories of early Israel, though Israel's authority, as in Solomon's time (1 Kings, 4, 24), and temporary conquests, as in Hezekiah's (2 Kings, 18, 8), might extend to her gates; and this is to be explained by the prestige which Egypt, standing immediately behind, cast upon her. Under the Maccabees, Jewish armies carried fire and sword across Philistia. Ekron and Ashdod were taken, Ashkelon came to terms and, after Jonathan had burnt her suburbs, Gaza was forced to buy him off. It was not till 96 B. C. that Jews actually crossed her walls. In 62 B. C. Pompey took Gaza from the Jews and made it a free city. In 57 Gabinius rebuilt it, and new Gaza flourished exceedingly,

but the old or desert Gaza was not forgotten, probably not even wholly abandoned, for the trunk road to Egypt still traveled past it. In the book of the Acts, in the directions given to Philip to meet the Ethiopian eunuch, this is accurately noted : Arise and go toward the south, unto the way that goeth down from Jerusalem to Gaza ; this is desert (Acts 8, 26). Most authorities connect the adjective, not with Gaza, but with the way ; yet no possible route from Jerusalem to Gaza could be called desert. The phrase desert was used of the town itself by many contemporary writers. New Gaza lay at this time upon the coast, and the road that the Ethiopian traveled did not take that direction ; it was natural to mention the old site, Desert, which was still a station upon the old road. That Philip was found immediately after at Ashdod suggests that the meeting and the baptism took place on the Philistine plain and not among the hills of Judæa. That would mean the neighborhood of Gaza, and an additional reason for mentioning the town.

In 635 A. D. Gaza became Moslem, and, for obvious reasons, gradually declined to the rank of a respectable station of traffic ; her military importance did not revive. They found her almost deserted, and they took no trouble to fortify her.

36. Their chief fortress in Philistia was Ashkelon, which we take up next. The site  
**ASHKELON.** which to-day bears the name is a rocky amphitheater in the low bank of the coast, and

filled by Crusading ruins. Of all the five cities, Ashkelon was the only one which lay immediately upon the sea. This fact, combined with distance from the trunk road on which Gaza, Ashdod and Ekron stand, is perhaps the explanation of a certain peculiarity in Ashkelon's history, when compared with that of her sisters. Take her in her period of greatest fame. During the Crusades Ashkelon combined within herself the significance of all the fortresses of Philistia, and proved the key to southwest Palestine. To the Arabs she was the bride of Syria. The Egyptians held her long after the Crusaders were settled in Jerusalem. She was captured by Baldwin III. in 1154, retaken by Saladin in 1187 and held for five years. Here the Crusaders made their last stand, and it was finally demolished by Bibars in 1770. This touch with the sea-shore proved Ashkelon's value to its ancient masters. Jeremiah connects it with the sea-shore (Jer. 47, 7). In David's lamentation over Saul it is not Gath and Gaza, but Gath and Ashkelon, which are taken as two typical Philistine cities (2 Sam. 1, 20). And there is a sound of trade, a clinking of shekels, about the city's very name. She was always opulent and spacious.

If Ashkelon takes her name from trade, Ashdod, like Gaza, takes hers from her military strength. Her citadel was probably the low hill, **ASHDOD.** beside the present village. It was well watered, and commanded the mouth of the most broad and fertile valley in Philistia. It served also as the half-way station on the road between Gaza and



Joppa, of which an inland branch broke off here for Ekron and Ramleh. The ruins of a great Kahn have outlived those of the fortresses from which the city took her name. Ashdod, also, like her sisters, had suffered her varying fortunes in the war with Israel, and, like them, suffered from her position in the way between Assyria and Egypt. Sargon besieged her and took her, as related by Isaiah (20); Senacherib besieged and took her, but her most wonderful siege, which Herodotus calls the longest in history, was that for twenty-two years by Psammeticus. Judas Maccabeus cleared Ashdod of idols in 163 B. C., and in 148 B. C. Jonathan and Simon burnt her temple of Dagon. But, like Ashkelon, Ashdod was now thoroughly Greek, and was enfranchised by Pompey.

Ekron, the modern Akir, won its place in the league by possession of an oracle of Baal-zebub, or Baal of the Flies, and by

**EKRON.**

a site on the northern frontier of Philistia, in the Vale of Sorek, where a pass breaks through the low hills to Ramleh. That is to say, like so many more ancient cities, Ekron had the double fortune of a sanctuary with a market on a good trade route. Ekron was nearer the territory of Israel than the other Philistine towns, and from this certain consequences flowed. It was from Ekron that the ark was returned to Israel, by the level road up the Sorek valley to Beth-shemesh, only ten miles away. Amos uses a phrase of Ekron as if she were more within reach than her sister towns (Amos 1, 8); she was ceded to the Maccabees by the Syrians;

and, after the destruction of Jerusalem, the Jews readily came to her, for, like Lydda, she was in a valley that led down from Jerusalem. To-day the Joppa-Jerusalem railroad runs past her.

37. Now, where is Gath ? Gath, the city of giants, died out with the giants. That we have to-day no certain knowledge of her site is due to the city's early and absolute disappearance. Amos, about 750 B. C., points to her recent destruction by Assyria as a warning that Samaria must now follow. Before this time

**GATH.**

Gath has invariably been mentioned in the list of Philistine cities, and very frequently in the account of the wars between them and Israel. But, after this time, the names of the other four cities are given without Gath, by Amos himself, by Jeremiah, by Zephaniah, and in the book of Zechariah (Zech. 9, 5-7) ; and Gath does not again appear in the Old Testament. This can only mean that Gath, both place and name, was totally destroyed about 750 B. C., and renders valueless all statements as to the city's site.

When we turn to the various appearances of Gath in history, before the time of Amos, what they tell us about the site is this : Gath lay inland, on the borders of Hebrew territory, and probably in the north of Philistia. When the ark was taken from Ashdod, it was brought about, that is inland, again to Gath.

Gath was the Philistine city most frequently taken by the Israelites, and, indeed, was considered along with Ekron as having originally belonged to Israel (1 Sam. 7, 14) ; after taking Gath, Hazaël set his face

to go up to Jerusalem. All this implies an inland position, and hence nearly all writers have sought Gath among the hills of the Shephelah or at their junction with the plain. The case is made more difficult by the fact that Gath is a generic name, meaning winepress, and was applied, as we might have expected, to several villages, usually with another name attached. Remarkably enough, like their great namesake, they too have all disappeared, and in that land of the vine, almost no site called after the winepress has held its name. This, then—that Gath lay inland, on the borders of Israel, probably near to Ekron, and perhaps in the mouth of a pass leading up to Jerusalem—is all we know of the town which was so famous 2,500 years ago. Gath perished with its giant race.



THE SOWER.

## CHAPTER VII.

### THE SHEPHELAH.

38. OVER the Philistine Plain, as you come up from the coast you see a sloping moorland break into ridges of rock, and over these a loose gathering of chalk and limestone hills, round, bare and featureless, but with an occasional bastion flung well out in front of them. This is the so-called Shephelah—a famous theater of the history of Palestine—the debatable ground between Israel and the Philistines, between the Maccabees and the Syrians, between Saladin and the Crusaders.

The name Shephelah means low or lowland. The name may originally have been used to include the Maritime Plain, yet the Shephelah proper was the region of low hills between that plain and the high central range.

How far north did the Shephelah run? From the sea, and across the Plain, low hills are seen buttressing the central range all the way along. Now the name Shephelah might well be applied to the whole length of these low hills ; but with one exception—in which it is probably used for the low hills that separate Carmel from Samaria—it does not appear ever to have

**EXTENT.** extended north of the Vale of Ajalon. All the towns mentioned in the Old Testament as in the Shephelah are south of



this. Roughly speaking, the Shephelah meant the low hills south of Ajalon, and not those north of Ajalon. Now, very remarkably, this distinction corresponds with a difference of a physical kind in the relations of these two parts of the low hills to the Central Range. North of Ajalon the low hills which run out out on Sharon are connected with the high mountains behind them. You ascend the latter from Sharon either by long sloping ridges such as that which to-day carries the carriage road from Joppa to Nablous ; or else you climb up terraces, such as the succession of ranges closely built upon one another, by which the country rises from Lydda to Bethel. That is, the low hills west of Samaria are mere slopes of the Central Range, and not a separate group. But south of Ajalon the low hills do not so hang upon the Central Range, but are separated from the mountains of Judæa by a series of valleys, both wide and narrow, which run all the way from Ajalon to near Beersheba ; and it is only when the low hills are thus flung off the Central Range into an independent group, separating Judæa from Philistia, that the name Shephelah seems to have been applied to them.

39. This difference in the relation of the low hills to the Central Range, north and south of Ajalon, illustrates two important historical phenomena : First, it explains some of the differences between the histories of Samaria and Judah. While the low hills opposite Samaria are really only approaches, slopes and terraces of access to Samaria's center, the southern low hills—



PLAIN OF SHARON.

those opposite Judah—offer no furtherance at all towards this more isolated province; to have conquered them is not to have got footing upon it. And, secondly, this division between the Shephelah and Judæa explains why the Shephelah has so much more interest and importance in history than the northern low hills, which are not so divided from Samaria. It is independent, as they are not, and debatable as they cannot be. They are merged in Samaria. The Shephelah has a history of its own, for while they cannot be held by themselves, it can be, and was so held at frequent famous periods of war and invasion.

The division between the Shephelah and Judæa is of such importance in the history of the land that it will be useful for us to follow it in detail.

As we ride across the Maritime Plain from Joppa towards the valley of Ajalon by the main road to Jerusalem, we become aware, as the road bends south, of getting behind low hills, which gradually shut out the view of the coast.

**THE  
SEPARATING  
VALLEYS.**

These are spurs of the Shephelah; we are at the back of it, and in front of us are the high hills of the Central Range, with the wide gulf in them of the vale of Ajalon. Near the so-called half-way house the road to Jerusalem enters a steep and narrow defile, the Wadi Ali, which is the real entrance of the Central Range, for at its upper end we come out among peaks over 2,000 feet in height. But if, instead of entering this steep defile, we turn to the south, crossing a broad,

low watershed, we shall find ourselves in the Wady el Ghurab, a valley running southwest, with hills to the east of us touching 2,000 feet, and hills to the west seldom above 800. The Wady el Ghurab brings us out upon the broad Wady es Surar, the Vale of Sorek, crossing which we find the mouth of the Wady en Najil, and ride still south along its narrow bed. Here again the mountains to the east of us are over 2,000 feet, cleft by narrow and tortuous defiles, difficult ascents to the Judean plateau above, while to the west the hills of the Shephelah seldom reach 1,000 feet, and the valleys among them are broad and easy. They might stand, especially if we remember that they have, respectively, Jerusalem and Philistia behind them, for the narrow and the broad ways of our Lord's parable. From the end of the Wady en Najil the passage is immediate to the Vale of Elah, the Wady es Sunt, at the spot where David slew Goliath; and from there the broad Wady es Sur runs south, separating by two or three miles the lofty and compact range of Judæa on the east from the lower looser hills of the Shephelah on the west. The Wady es Sur terminates opposite Hebron; and here the dividing hollow turns southwest, and runs (between peaks of nearly 3,000 feet high to the east, and almost nothing above 1,500 to the west) into the Wady esh Sheria, which finds the sea south of Gaza, and may be regarded as the southern boundary of the Shephelah. Riding south along this wide valley one can understand why the Shephelah to the west was always debatable land, open equally to



Israelite and Philistine. From this definition of its boundaries, so necessary to our appreciation of its independence alike of plain and of mountain, let us turn to a survey of the Shephelah itself.

The mountains look on the Shephelah, and the Shephelah looks on the sea, across the Philistine Plain. It curves round this plain from Gaza to Joppa like an amphitheater. But the am-

**DESCRIPTION.**      phitheater is cut by three or four great gaps, wide valleys that come right through from the foot of the Judean hills to the sea. In the cross valleys there are streams with broad, pebbly beds; the soil is alluvial and red, with great grain fields. But on the slopes and glens of each hilly maze between the cross valleys, the soil is a gray white; there are no streams, few springs, but many reservoirs of rain water. The fields straggle for want of level space, yet the olive groves are finer than on either the plain below or the range above. Inhabited villages are frequent; the ruins of abandoned ones still more so. But the prevailing scenery of the region is of short, steep hillsides and narrow glens, with a very few great trees, but thickly covered by brushwood and oak scrub, crags of limestone breaking through, and a rough gray torrent bed at the bottom of each glen. In the more open passes of the south, the straight line of a Roman road dominates the brushwood, or you will see the leveled walls of an early Christian convent, and perhaps the solitary gable of a Crusaders' church. In the rocks there are older monuments—large wine and oil presses

cut on level platforms above ridges that may have formerly been vineyards ; caves of course abound, near the villages, gaping black dens for men and cattle. Bees murmur everywhere, larks are singing, and although in the maze of hills you may wander for hours without meeting a man, or seeing a house, you are seldom out of sound of the human voice, shepherds and ploughmen calling to their cattle and to each other across the glens.

Altogether it is a rough, happy land, with its glens and meadows, its mingled brushwood and barley fields, frequently under cultivation, but for the most part broken and thirsty, with few wells and many hiding places; just the home for strong border men like Samson, and just the theater for that guerrilla warfare, varied occasionally by pitched battles, which Israel and Philistia, the Maccabees and the Syrians, Saladin and Richard waged with each other. The sun beats strong, but you see and feel the sea; the high mountains are on the east, and at night they breathe upon these lower ridges gentle breezes, and the dews are very heavy.

The chief encounters of these foes naturally took place in the wide valleys, which cut right through the Shephelah maze. The strategic importance of these valleys can hardly be overrated, for they do not belong to the Shephelah alone. Each of them is continued by a defile into the very heart of Judæ, not far from an important city, and each of them has at its other end, on the coast, one of the five cities of the Philis-

tines. To realize these valleys is to understand the wars that have been fought on the western watershed of Palestine from Joshua's time to Saladin's.

40. Take the most northerly of these valleys. The narrow plain, across which the present road to Jerusalem runs, brings you up from Lydda to opposite the high valley of Ajalon. The valley of Ajalon, which

**VALLEY OF  
AJALON.**

is really part of the Shephelah, is a broad, fertile plain, gently sloping up to the foot of the Central Range, the steep wall of which seems to forbid further passage. But three gorges break through, and, with sloping ridges between them, run up past the two Bethhorons on the plateau at Gibeon, a few flat miles north of Jerusalem. This has always been the easiest passage from the coast to the capital of Judæa, the most natural channel for the overflow of Israel westwards. In the first settlement

**HISTORY.**

of the land it was down Ajalon that Dan pushed and touched for a time the sea; after the exile it was down Ajalon that the returned Jews cautiously felt their way, and fixed their westmost colonies at its mouth on the edge of the plain. Throughout history we see hosts swarming up this avenue, or swept down it in flight. At the high head of it, invading Israel first emerged from the Jordan Valley, and looked over the Shephelah toward the great sea. Joshua drove the Canaanites down to Makkedah in the Shephelah on that day when such long work had to be done that he bade the sun stand still for its accomplishment; down Ajalon the early

men of Ephraim and Benjamin raided the Philistines; up Ajalon the Philistines swarmed to the very heart of Israel's territory at Michmash, disarmed the Israelites, and forced them to come down the vale to get their tools sharpened, so that the mouth of the vale was called the Valley of the Smiths even till after the exile; down Ajalon Saul and Jonathan beat the Philistines from Michmash, and by the same way, soon after his accession, King David smote the Philistines, who had come up about Jerusalem, either by this route or by the gorge leading from the Vale of Sorek; smote them from Gibeon, until thou come to Gezer, that looks right up Ajalon. The Vale of Ajalon was also overrun by the Egyptian invasions of Palestine. Egypt long held Gezer at the mouth of it, and Shishak's campaign included the capture of Beth-horon, Ajalon, Makkedah and Jehudah, near Joppa.

But it was in the time of the Maccabean wars, and in the time of the Crusades, that this part of the Shephelah was most famously contested. We have already seen that the Plain of Ajalon, with its mouth

**THE WARS  
OF THE  
MACCABEES.**

turned slightly northwards, lay open to the roads down the Maritime Plain from Carmel. It was, therefore, the natural entrance into Judea for the Syrian armies who came south by the coast; the first camps, both Jewish and Syrian, were pitched about Emmaus, not far off the present highroad to Jerusalem. The battles rolled—for the battles in the Shephelah were always rolling battles—between Beth-horon and Gezer.



Jonathan swept down to Joppa and won it. But the tide sometimes turned, and the Syrians, mastering the Shephelah fortresses, swept up Ajalon to the walls of Jerusalem.

Now up and down this great channel, thirteen centuries later, the fortune of war ebbed and flowed in an almost precisely similar fashion. Like the Syrians—and indeed from the same center of Antioch—the Crusaders took their way to Jerusalem by Tyre, Accho and Joppa, and there turned up

**THE CRUSADES.** through the Shephelah and the Vale of Ajalon. The first Crusaders found no opposition ; two days sufficed for their march from Ramleh, by Beth-horon, to the Holy City. Through the Third Crusade, however, Saladin firmly held the Central Range, and though parties of Christians swept up within sight of Jerusalem, their camps never advanced beyond Ajalon. But all the Shephelah rang with the exploits of Richard. Fighting his way from Carmel along the foot of the low hills, with an enemy perpetually assailing his flank, Richard established himself at Joppa, opposite the mouth of Ajalon. Thence he pushed gradually inland, planting forts and castles till he reached the foot of the Central Range. But Richard did not confine his tactics to the Vale of Ajalon. Like the Syrians, when he found this blocked, he turned southwards, and made a diversion upon the Judean table land, up one of the parallel valleys of the Shephelah, and then, when that failed, returned suddenly to Ajalon. All this cost him from August,

1191, to June, 1192. He was then within twelve miles of Jerusalem as the crow flies, and on a raid he actually saw the secluded city, but he retired. His funds were exhausted, and his followers quarrelsome. He feared, too, the summer drought of Jerusalem, which had compelled Cestius Gallus to withdraw in the moment of victory. But, above all, Richard's retreat from the foot of the Central Range illustrates what I have already emphasized, that to have taken the Shephelah was really to be no nearer Judæa. The baffled Crusaders fell back to the coast. Saladin moved after them and took Joppa. And though Richard relieved the latter, and the coast remained with the Crusaders for the next seventy years, the Shephelah, with its European castles and cloisters, passed wholly from Christian possession.

We have won a much more vivid imagination of the far-off campaigns of Joshua and David by following the marches of Judas Maccabeus, and the advance and retreat of Richard the Lion-hearted, the last especially. The natural lines which all these armies had to follow, remained throughout the centuries the same. The same were the difficulties of climate, forage and locomotion. So that the best commentaries on many of the chapters of the Old Testament, are the Books of the Maccabees, the Annals of Josephus, and the Chronicles of the Crusades. History never repeats itself without explaining its past.

41. One point in the Northern Shephelah, round

which these tides of war have swept, deserves special notice—Gezer. It is one of the few

**GEZER.**

remarkable bastions which the Shephelah flings out to the west—on a ridge running towards Ramleh, the most prominent object in view of the traveler from Joppa towards Jerusalem. It is high and isolated, but fertile and well watered, a very strong post, and a striking landmark. Its name occurs in the Egyptian correspondence of the fourteenth century B. C., where it is described as being taken from the Egyptian vassals by the tribes whose invasion so agitates that correspondence. The Israelites drove not out the Canaanites who dwelt at Gezer (Josh. 16, 3-10); and in the hands of these it remained till its conquest by Egypt, when Pharaoh gave it, with his daughter, to Solomon, and Solomon rebuilt it. Judas Maccabeus was strategist enough to gird himself early to the capture of Gezer, and Simon fortified it to cover the way to the harbor of Joppa, and caused John, his son, the captain of the host, to dwell there. It was virtually, therefore, the key of Judæa at a time when Judæa's foes came down the coast from the north; and, with Joppa, it formed part of the Syrian demands upon the Jews. The site of Gezer was discovered by Clermont Ganneau at Tell Jezer, four miles west of Emmaus, in 1874. Here he found one of the old stones which marked its suburbs as a Levitical city, with the name carved upon it. He has also lately identified it with the Mont Gisart of the Crusades. Mont Gisart was a castle with an abbey. It was the scene, on November

24, 1174, of a victory won by a small army from Jerusalem under the boy-king, the leper Baldwin IV., against a very much larger army under Saladin himself, and, in 1192, Saladin encamped upon it during his negotiations for a truce with Richard.

Shade of King Horam, what hosts of men have fallen round that citadel of yours! On what camps and columns has it looked down through the centuries, since first you saw the strange Hebrews burst with the sunrise across the hills, and chase your countrymen down Ajalon—that day when the victors felt the very sun conspiring with them to achieve the unexampled length of battle. Within sight of every Egyptian and Assyrian invasion of the land, Gezer has also seen Alexander pass by, and the legions of Rome in unusual flight, and the armies of the Cross struggle, wave and give way, and Napoleon come and go. If all could rise who have fallen around its base—Ethiopians, Hebrews, Assyrians, Arabs, Turcomans, Greeks, Romans, Celts, Saxons, Mongols—what a rehearsal of the Judgment Day it would be! Few of the travelers who now rush across the plain realize that the first conspicuous hill they pass in Palestine is also one of the most thickly haunted—even in that narrow land into which history has so crowded itself. But upon the ridge of Gezer no sign of all this now remains, except in the name Tel Jezer, and in a sweet hollow to the north, beside a fountain, where lie the scattered Christian stones of Deir Warda, the Convent of the Rose. Up none of the other valleys of the Shephelah has history



surged as up and down Ajalon and past Gezer, for none are so open to the north, nor present so easy a passage to Jerusalem.

42. The next Shephelah valley, however, the Wady es Surar, or Vale of Sorek, has an importance

**VALLEY OF  
SOREK.**

of its own, and, remarkably enough, is to be the future road to Jerusalem. The new railroad from Joppa, instead of being carried up Ajalon, turns south at Ramleh by the pass through the low sand hills to Ekron, and thence runs up the Wady es Surar and its continuing defile through the Judæan range on to that plain southeast of Jerusalem, which probably represents the ancient Vale of Rephaim. It is the way the Philistines used to come up in the days of the Judges and of David; there is no shorter road into Judæa from Ekron and Ashdod.

Just before the Wady es Surar approaches the Judæan Range, its width is increased by the entrance of the Wady Ghurab from the northwest, and by the Wady en Najil from the south. A great basin is thus formed with the low hill of Artuf, and its village in the center. Sura, the ancient

**ZORAH AND  
BETHSHEM-  
ESH.**

Zorah, lies on the slope to the north; Ain Shems, in all probability Bethshemesh, lies on the southern slope opposite Zorah. When you see this basin, you at once perceive its importance. Fertile and well-watered—a broad brook runs through it, with tributary streamlets—it lies immediately under the Judæan range,

and at the head of a valley passing down to Philistia, while at right angles to this it is crossed by the great line of trench which separates the Shephelah from Judæa. Roads diverge from it in all directions. Two ascend the Judæan plateau by narrow defiles from the Wady en Najil ; another and a greater defile, still under the name Wady es Surar, runs up east to the plateau next Jerusalem, and others northeast into the rough hills. The road from Beit Jibrin comes down the Wady en Najil, and continues by a broad and easy pass to Amwas and the Vale of Ajalon. As a center, then, between the southern and northern valleys of the Shephelah, and between Judæa and Philistia, this basin was sure to become important. It was generally held by Israel, who could pour down upon it by five or six different defiles.

On the northern bank of this basin the homeless tribe of Dan found a temporary settlement. The territory which the Book of Joshua assigns to Dan lies down the two parallel valleys that lead through the Shephelah to the sea, Ajalon and Sorek ; and the Song of Deborah seems to imply they reached the coast—"why did Dan abide in ships?" But either Deborah speaks in scorn of futile ambitions westward, which were stirred in Dan by the sight of the sea from the Shephelah, and Dan never reached the sea at all, or else the tribe had been driven back from the coast, for now they lay poised on the broad pass between their designated valleys, retaining only two of their

**THE TRIBE  
OF DAN.**

proper towns, Zorah and Eshtaol. It was a position close under the eaves of Israel's mountain home, yet open to attacks from the plain. They found it so intolerable that they moved north, even to the sources of the Jordan, but not without stamping their name on the place they left in a form which showed how temporary their hold on it had been. It was called the Camp of Dan. Here, in Zorah, either before or after the migration, their great tribal hero Samson was born.

45. It is as fair a nursery for boyhood as you will find in all the land—a hillside facing south against the sunshine, with grain, grass and olives, scattered boulders and winter brooks—the broad  
**SAMSON.** valley below, with the pebbly stream and screens of oleanders, the southwest wind from the sea blowing over all. There the child Samson grew up, and the Lord blessed him, and the Spirit of the Lord began to move him in the Camp of Dan between Zorah and Eshtaol. Across the valley of Sorek, in full view, is Bethshemesh, House and Well of the Sun, with which name it is so natural to connect his own, Shimson, Sun-like. Over the low hills beyond is Timnah, where he found his first love and killed the lion. Beyond is the Philistine Plain, with its miles upon miles of corn, which, if as closely sown then as now, would require scarce three, let alone three hundred, foxes, with torches on their tails, to set it all afire. The Philistine cities are but a day's march away by easy roads. And so from these country hills to yon-

der plains and the highway of the great world—from the pure home and the mother who talked with angels, to the heathen cities, their harlots and their prisons—we see at one sweep of the eye all the course in which this uncurbed strength, at first tumbling and sporting with laughter like one of its native brooks, like them also ran to the flats and the mud, and, being darkened and befouled, was used by men to turn their mills.

The theory that the story of Samson is a mere sun-myth, edited for the sacred record by an orthodox Jew, has never received acceptance with the leading critics, who have all been convinced that, though containing elements of popular legend, its hero was an actual personage. Those who study the story of Samson along with its geography must feel that the story has at least a basis of reality. Unlike the exploits of the personification of Solar fire in Aryan and Semitic mythologies, those of Samson are confined to a very limited region. The attempts to interpret them as phases or influences of the sun, or to force them into a cycle, like the labors of Hercules, have broken down. To me it seems just as easy and just as futile to read the story of this turbulent strength as the myth of a mountain stream, at first exuberant and sporting with its powers, but when it has left its native hills, mastered and darkened by men, and yet afterwards bursting its confinement and taking its revenge upon them. For it is rivers, and not sunbeams, that work mills and overthrow temples. But the idea of finding any nature-myth in such a story is far-fetched.



The head of the Vale of Sorek has usually been regarded as the scene of the battle in which the Philistines took the ark. The place was  
**THE RETURN OF THE ARK.** convenient both to Israel and to Philistia, and it has been argued that, in afterwards bringing the ark back to Bethshemesh, the Philistines were seeking to make their atonement exact by restoring their booty at the spot where they had captured it, and that the stone on which they rested the ark may have been the Ebenezer, or Stone of Help, near which they had defeated the Israelites, and near which the Israelites are said to have defeated them afterwards.

The course of the ark's return can be pointed out quite exactly. It was up the broad Vale of Sorek that the untended kine of Beth-shemesh dragged the cart behind them with the ark upon it, lowing as they went, and turned not aside to the right or to the left, and the lords of the Philistines went after them unto the borders of Beth-shemesh. And Beth-shemesh, that is to say all the villagers, as is the custom at harvest time, were in the valley—the village itself lay high up on the valley's southern bank—reaping the wheat harvest, and they lifted up their eyes and saw the ark, and came rejoicing to meet it. And they clave the wood of the cart, and the kine they offered as a burnt offering to Jehovah, certainly upon the stone. And the great stone whereon they set down the ark of Jehovah, is a witness thereof in the field of Joshua the Bethshemite.

In the Shephelah, however, the ark was not to

remain. The story continues that some of the careless harvesters, who had run to meet the ark, treated it too familiarly—gazed at it—and Jehovah smote of them three score and ten men. The plague which the ark had brought upon Philistia clung about it still. As stricken Ashdod has passed it on to Gath, Gath to Ekron, and Ekron to Beth-shemesh, so Beth-shemesh now made haste to deposit it upon Jehovah's own territory of the hills ; “to whom shall he go up from us” ? The nearest hill-town was Kirjath Jearim, the Town of the Woods. This must have lain somewhere about Mount Jearim, the rugged, wooded highlands, which look down upon the basin of Sorek from the north of the great defile. But the exact site is not known with certainty. Some think it was the present Kuriet Enab, to the north of Mount Jearim ; and others Khurbet Erma to the south, near the south of the great defile. Each of these, it is claimed, echoes the ancient name. Each suits the description of the Kirjath Jearim in the Old Testament. For the story of the ark, Khurbet Erma has the advantage, lying close to Beth-shemesh, and yet in the hill-country. Leaving the question of the exact site open, we must be satisfied with the knowledge that Kirjath Jearim lay on the western border of Benjamin ; once the ark was set there, it was off the debatable ground of the Shephelah, and within Israel's proper territory. Here in the field of the woods it rested till David brought it up to Jerusalem, and that was probably

why Kirjath Jearim was also called Kirjath Baal, or Baal of Judah, for in those times Baal was not a term of reproach, but the title even of Jehovah as Lord and Preserver of his people's land.

44. The third valley which cuts the Shephelah is the Wady es Sunt, which, when it gets back of the low

**VALLEY OF  
ELAH.**

hills, turns south into the Wady es Sur, the great trench between the Shephelah and Judah. Near the turning the narrow Wady el Jindy curves off to the northwest to the neighborhood of Bethlehem. The Wady es Sunt is probably the Vale of Elah. Its entrance from the Philistine Plain is commanded by the famous Tel-es-Safiyeh, the Blanchegarde of the Crusaders, whose high white front looks west across the plain twelve miles to Ashdod. Blanchegarde must always have been a formidable position, and it is simply inability to assign to the site any other biblical name that makes the case so strong for its having been the site of Gath. Blanchegarde is twenty-three miles from Jerusalem, but the way up is most difficult after you leave the Wady es Sunt. It is a remarkable fact that when Richard decided to besiege Jerusalem, and had already marched from Ashkelon to Blanchegarde on his way, instead of then pursuing the Wady es Sunt and its narrow continuation to Bethlehem, he preferred to turn north two days' march across the Shephelah hills, with his flank to the enemy, and to attack his goal up the Valley of Ajalon.

An hour's ride from Tel es Safiyeh up the winding Vale of Elah brings us through the Shephelah to

where the Wady es Sur turns south towards Hebron, and the narrow Wady el Jindy strikes up towards Bethlehem. At the junction of the three

**DAVID AND  
GOLIATH.**

there is a level plain, a quarter of a mile broad, cut by two brooks, which combine to form the stream down the Wady es Sunt. This plain is probably the scene of David's encounter with Goliath; for to the south of it, on the low hills that bound the Wady es Sunt in that direction, is the name Shuweikeh, probably the Shocoh, on which the Philistines rested their rear and faced the Israelites across the valley. The ravine which separated them has been recognized in the deep trench which the combined streams have cut through the level land, and on the other side there is the Wady el Jindy, a natural road for the Israelites to have come down from the hills. It is the very battlefield for these ancient foes; Israel in one of the gateways to her mountain land; the Philistines on the low hills they so often overran; and between them the great valley that divides Judah from the Shephelah. Shocoh is a strong position isolated from the rest of the ridge, and it keeps open the line of retreat down the valley. Saul's army was probably not immediately opposite, but a little way up, on the slopes of the incoming Wady el Jindy, and so placed that the Philistines, in attacking it, must cross, not only the level land and the main stream, but one of the two other streams as well, and must also climb the slopes for some distance. Both positions were thus very strong, and this fact perhaps explains the long



hesitation of the armies in face of each other, even though the Philistines had the advantage of Goliath. The Israelites' position certainly looks the stronger. It is interesting, too, that from its rear goes the narrow pass right up to the interior of the land near Bethlehem ; so that the shepherd boy, whom the story represents as being sent by his father for news of the battle, would have almost twelve miles to cover between his father's house and the camp.

If you ride southwards from the battlefield up the Wady es Sur, you come in about two hours to a wide valley running into the Shephelah on the right. On the south side of this there is a steep hill, with a well at the foot of it, and at the top the shrine of a Mohammedan saint. They call it the hill

**ADULLAM.**

of Aid-el-ma in which it is possible to hear Adullam, and its position suits all that we are told about David's stronghold. It stands well off the Central Range, and is very defensible. There is water in the valley, and near the top some large caves, partly artificial. If we can dismiss the idea that all of David's four hundred men got into the cave of Adullam—a pure fancy, for which the false tradition, that the enormous cave of Khareitun near Bethlehem is Adullam, is responsible—we shall admit that this hill was just such a stronghold as David is said to have chosen. It looks over to Judah, and down the Wady es Sunt ; it covers two high-roads into the former, and Bethlehem, from which David's three mighty men carried the water he sighed for, is, as the crow flies,

not twelve miles away. The site is, therefore, entirely suitable ; and yet we cannot say that there is enough resemblance in the modern name to place it beyond doubt as Adullam.

45. The fourth of the valleys that cut the Shephelah is that now named the Wady el Afranj, which runs from opposite Hebron northwest to Ashdod and the coast. It is important as containing the real capital of the Shephelah, the present Beit-Jibrin. This

**BEIT-JIBRIN.** site has not been identified with any

Old Testament name, but, like so many other places in Palestine, its importance is illustrated by its use during Roman times, and especially during the Crusades. It was the center of the district, the half-way house between Jerusalem and Gaza, Hebron and Lydda. The Romans built roads from it in all directions. Many times as our horses hoofs strike these pavements we are reminded of what the Roman empire was, and how it grasped the world. But by Beit-Jibrin this feeling grows intense, for the Roman buildings there are mostly the work of the same emperor who built the Roman roads in England. The Crusaders came to Beit-Jibrin and thought it was Beersheba. They built a citadel and made it their base against Ashkelon. The monuments they have left are some ruins of a beautiful Gothic church, some thick fortifications, and their name in the Wady el Afranj, or Valley of the Franks.

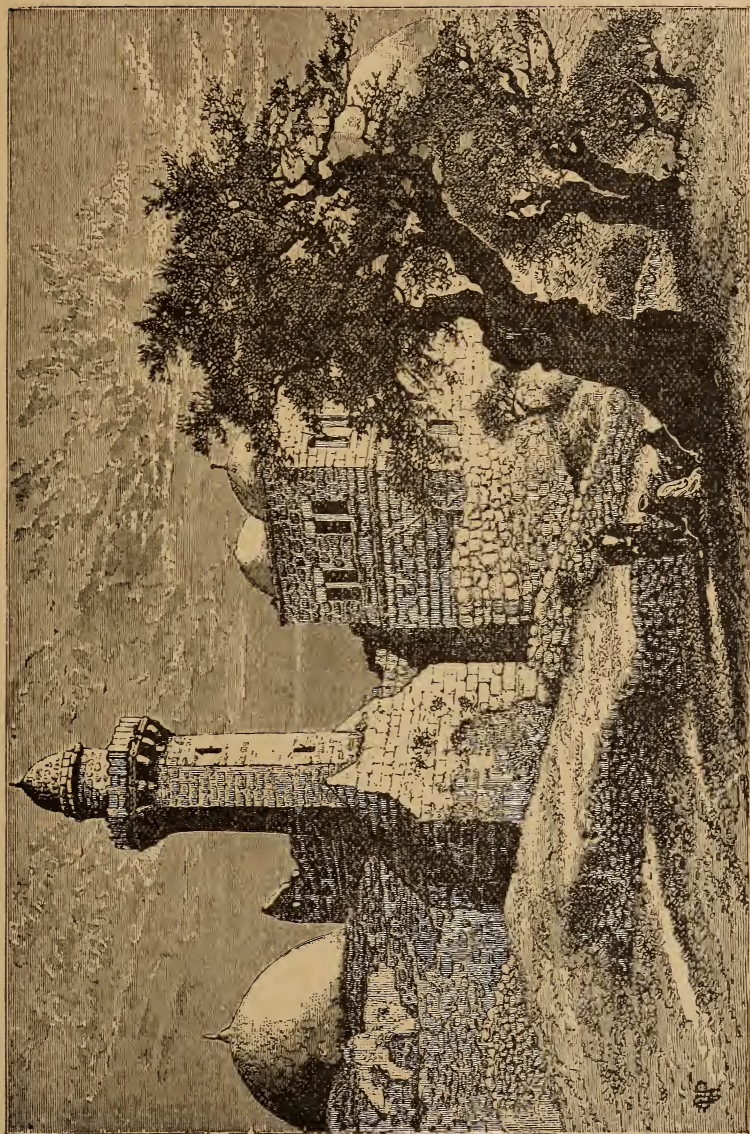
The last of the valleys through the Shephelah is Wady el Hesy, or Wady el Ji-zair, running from a

point about six miles southwest of Hebron to the sea, between Gaza and Ashkelon. This valley also has its

**LACHISH.**

important sites ; for Lachish, is proved to have been at Tell el Hesi, a mound in the bed of the valley, and Eglon, the present Ajlan, is not far off. These two were very ancient Amorite fortresses. Eglon disappeared from history at an early period, but Lachish endured, always fulfilling the same function, time after time suffering the same fate. Her valley is the first in the Shephelah which the roads from Egypt strike, and Gaza stands at its lower end. Lachish has therefore throughout history played second to Gaza, now an outpost to Egypt and now a frontier fortress of Syria. In the Tell-el-Amarna letters we read of her in Egyptian hands. She is the farthest city Egyptwards which Rehoboam fortifies (2 Chron. 11, 9). Sennacherib must take her before he invades Egypt (2 Kings 18, 14-17). During the Latin kingdom of Jerusalem, her successor at Umm Lakis is held by the Order of the Hospitallers for the same strategical reasons. Through all these ages, then, Lachish was an outpost, and, as we should now say, a custom house between Judæa and Egypt. War and commerce both swept past her. This enables us to understand the word of the Prophet Micah about her. In his day, Judah's sin was to lean on Egypt, to accept Egyptian subsidies of horses and chariots. So Micah mocks Lachish, playing upon the similarity of her name to that for a horse : Yoke the wagon to the steed, O



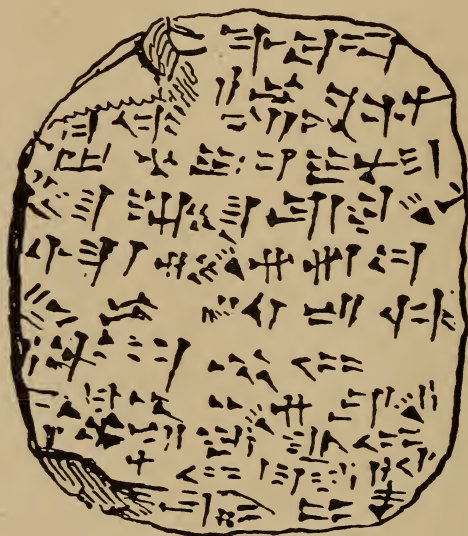


TOWER ON MOUNT OF OLIVES.



inhabitrress of Lachish ; beginning of sin is she to the daughter of Zion, for in thee are found the transgressions of Israel (Micah 1, 13).

These cuts are a facsimile of a letter which was found by Mr. Bliss excavating the site of Lachish

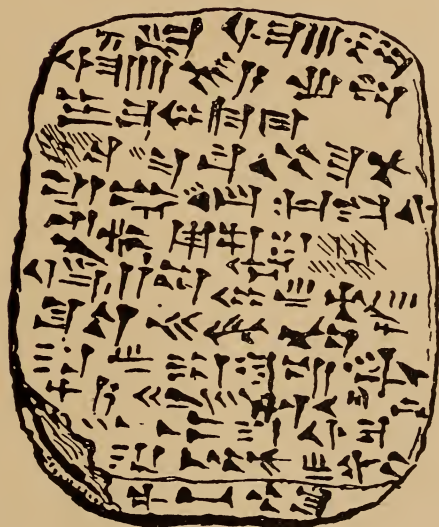


FRONT.

(*Tell el Hesy*) for the Palestine Exploration Fund in 1892.

The main interest in this short letter lies in the notice of Zimridi, who was chief of Lachish, showing that the site where the letter was found is Lachish. The following appears to be the translation:

“Is it not sent (as a message) to the great chief of the house of our fathers? Lo! truly thou knowest that they have fortified the city of *Atim*. And O Zimridi to the feet of him who is established as the



BACK.

chieftain behold humbly I bow. Supporter of cities behold! O Saviour of the people I have rent (my garments) yea . . . entreaties . . . for defenders of (?). And three years or four the foe (or dog) has been resting who desires my country. Now behold they have entered the land to lay waste. The city of *Sumhi* (or *Sum'a*) which we inhabit he is surrounding:

he has gathered in order to besiege; and as far as this are going thirteen sections of our (tribe?). Strong (is he) who has come down. He lays waste. He has gone out with secret feet<sup>1</sup> . . . . I send and they have (arrayed?) the land of the race of my foe: may his land perish."

It will be seen from the facsimile of the tablet that the signs are irregularly written, and many of them much worn, so that the translation is difficult, and uncertain in parts of the text.

This letter comes apparently from the low hills southeast of Lachish. Atim must be the Etam of the south of Judah (1 Chron. iv. 32), which has been placed at the ruin of 'Aitun; and *Samhi* (or as it may be otherwise rendered *Sam'a*) is the large ruin of *Sam'ah*, on the higher hills, which is five miles to the south of Etam. The letter is of great interest. The marauders, as in other cases, come from the Hebron Hills. It also shows us that the communication by tablets in cuneiform script was not only usual in writing to Egypt, but in the internal correspondence of the country. The Phœnician alphabet had not as yet come into use, but the ruins of Palestine, no doubt, still contain other tablets of this age or of earlier times. The letter, though not as important in some ways as the Moabite stone and Siloam text, is one of the most valuable discoveries ever made in Palestine.

There is one great campaign in the Shephelah which we have not discussed in connection with any

<sup>1</sup> Marched stealthily.

of the main routes, because the details of it are obscure—Sennacherib's invasion of Syria in 701 B. C.

But the general course, as told in **SENNACHERIB.** the Assyrian annals and in the Bible, becomes plain in the light of the geography we have been studying. Sennacherib, coming down the coast, like the Syrians and Crusaders, like them also conquered first the towns about Joppa. Then he defeated an Egyptian army before Alteku, somewhere near Ekron, on the Philistian Plain, and took Ekron and Timnah. With Egypt beaten back, and the northern Shephelah mastered, his way was now open into Judah, the invasion of which and the investment of Jerusalem accordingly appear next in the list of Sennacherib's triumphs. These must have been effected by a detachment of the Assyrian army, for Sennacherib himself is next heard of in the southern Shephelah, besieging Lachish and Libnah, no doubt with the view of securing his way to Egypt. At Lachish he received the tribute of Hezekiah, who thus hoped to purchase the relief of the still inviolate Jerusalem; but, in spite of the tribute, he sent to Hezekiah from Lachish and Libnah two peremptory demands for her surrender. Then suddenly, in the moment of Zion's despair, the Assyrian army was smitten, not, as we usually imagine, round the walls of Jerusalem, for the Bible no where implies this, but under Sennacherib himself in the main camp and headquarters. Either these were still in the southern Shephelah, for Sennacherib's own annals do not carry him south of



Lachish, and Egypt often sent her plagues up this way to Palestine, or, if we may believe Herodotus, they had crossed the desert to Pelusium, and were overtaken in that pestiferous region, which has destroyed so many armies.



ARAB TENT.

## CHAPTER VIII.

### THE CENTRAL RANGE.

46. THE Central Range is formed by the southern portion of Mount Lebanon. A long deep formation of limestone extends all the way south to a line of cliffs opposite the gulf and canal of Suez. In Numbers 34, 7-8, Mount Hor is mentioned as the northern boundary. This must have been a part of the Lebanon range, perhaps Mount Sunnin, northeast of Beyrout. It may have been called so as the mountain of the Phœnicians, whose name among the early Egyptians was Khar, or Har. Sunnin (8,500 feet) is the highest point of the Lebanon. Farther south the mountains occupying the district of Upper Galilee have an average height of 2,800. The Jebel Jermuk, 3,934 feet, is the highest point, and from it most of the ranges radiate ; it lies twelve miles west of the Jordan at a point in its course half way between the Lake Huleh and the Sea of Galilee. South of the Jebel Jermuk the hills average half its height, and when due west of the Sea of Galilee we are on a plateau but 900 feet above sea-level.

The mountain range is interrupted by the Plain of Esdraelon (or Jezreel) which runs from the Jordan valley in a northwesterly direction to the Bay of Accho. It is about nine miles broad at the center. Its northern boundary at

the east is the Jebel Duhy range—the hill Moreh of Judges 7, 1, called also the Little Hermon range—which rises abruptly from the Jordan valley, and encloses the southwest corner of the Sea of Galilee. About the middle of the country the mountains retire suddenly northward, forming a bay, into which the plain extends and from which rises the conical mountain Tabor, 1,850 feet. At the west the northern boundary of the plain is formed by the Nazareth range, which rises from it in precipitous steps, but slopes back gently to the north and west. The southern boundary of the plain is formed in the east by the mountains of Gilboa, which bend out sickle-shaped from the hills of Samaria, contracting the eastern end of the plain into the Wady Jalud. The long stretch of Carmel, reaching northwestward to the sea, forms the remainder of its southern boundary. The appearance of the plain suggests that here the Lebanon range has been broken and bent away westwards, the solitary fragment of Tabor standing as a memorial of the disaster. The watershed of the plain is about twenty-five miles from the sea. The eastern portion is drained by the Jalud, which passes Bethshan and empties into the Jordan. By the Wady Jalud the great highway ran between the east and the west, and opposite it the ford of Jordan was called pre-eminently Abarah, that is, the Ford. The western part of the plain is drained by the Kishon, which springs up about the roots of Tabor and falls into the Bay of Accho.

Immediately south of the plain the country again

rises into mountain heights. The highest point of Gilboa is 1,698 feet, and of Carmel 1,742 feet; the west point of the latter, where it thrusts itself into the sea, being 500 feet. The hill of Samaria, fifteen miles south of the plain, stands out solitarily amid the

**THE CENTRAL  
RANGE.**

mountain ranges round it. Six miles further south rises Ebal, 3,076 feet, which is divided by the Vale of Shechem from Gerizim 2,848 feet. After this the mountain watershed of the land becomes more consolidated, and maintains a greater as well as a steadier altitude. About twenty miles south of Ebal, Tell Azur (Baal Hazor, 2 Sam. 13, 23), raises its barren gray summit 3,318 feet. Five miles to the north of it lies Shiloh, and as far to the south lies Bethel. From Bethel a journey of ten miles brings us to Jerusalem, 2,500 feet above the sea level. The whole distance between Samaria and Jerusalem, the capitals of the northern and southern kingdoms, as the crow flies, is not over thirty-five miles. Five miles south of Jerusalem, Ras Sherifeh rises above Bethlehem 3,260 feet, and immediately north of Hebron, which is twenty miles from Jerusalem, the height of 3,500 feet is attained. Beyond Hebron the height falls again to about the level of Jerusalem, and gradually sinks down toward the southern desert plateau. By the parting of the hills as they descend, a great valley is formed, which widens as it goes southwards to Beersheba, thirty miles from Hebron. The drainage of the southern hills feeds this valley with an abundant supply of water, which can easily



be obtained by sinking wells in it. This district is often mentioned in scripture as the Negeb, or South-land (Gen. 13, 3 ; Josh. 11, 16).

47. From the watershed which we have just traced, the valleys run westwards to the Mediterranean and eastwards to the Jordan. The more important on the west are Ajalon, Sorek and Elah. On the east are the Wady Farah, which carries the waters of Shechem and of Enon to the Jordan ; the valley of Achor, which runs from **EASTERN VALLEYS.** Ai to Jericho ; the steep pass from Bethany down to Jericho, and the Wady Malaki, in which David hid from Saul. The hills of Judah are much steeper on the east than on the west. They descend suddenly into the Dead Sea, forming what is known as the Jeshimon or the Wilderness of Judæa. It is a waste and isolate region, the people who now sparsely occupy it having a dialect of their own. Its isolation is caused by its character, not by its distance from the capital ; for from its northern part the snowy dome of Hermon may be seen—another forcible reminder of the smallness of the Holy Land.

Of this backbone of Syria the part between Esdraelon and the Negeb is historically the most famous. Those ninety miles of narrow highland from Jezreel to Beersheba were the chief theater of the history of Israel. As you look from the sea, they form a persistent mountain wall of nearly uniform level, rising clear and blue above the low hills which buttress it to the west. The one sign of a pass across

it is the cleft between Ebal and Gerizim, in which Shechem, the natural capital of these highlands, lies.

But uniform as that persistent range appears from the coast, almost the first thing which you remember as you look at it, is the prolonged political and religious division of which it was capable—first into the kingdoms of Northern Israel and Judah, and then into the provinces of Samaria and Judæa. Those ninety narrow miles sustained the arch-schism of history. Where did the line of this schism run? Did it correspond to any natural division in the range itself?

A closer observation shows that there was a natural boundary between northern and southern Israel.

48. The bulk of Samaria consists of scattered mountain groups, while Judæa is a table-land; again, while the Samaritan mountains descend continuously through the low hills of the Maritime Plain, the hill-country of Judæa stands aloof from the Shephelah

**NATURAL  
BOUNDARY  
OF JUDÆA.**

range, with a well-defined valley between. But now these two physical differences do not coincide; the table land of Judæa runs further north than its isolation from the low hills extends. Consequently we have two different frontiers on the north. If we take the difference between the relations of the two provinces to the Maritime Plain, the natural boundary will be the Vale of Ajalon, which penetrates the Central Range, and a line from it across the water-shed to the Wady Suweinit, the deep gorge of Michmash, which will continue the boundary to the Jordan at Jericho.

But if we take the distinction between the scattered hills and the table-land, then the natural boundary from the coast eastwards to the Jordan will be the river Aujeh and a line across the water-shed to the Wady Samieh, and so down this to the Jordan eight miles above Jericho. It begins and ends with streams of the same name—Aujeh, the crooked. While the western stream reaches the sea a little above Joppa, the eastern falls into the Jordan a little above Jericho. Still further north there is a third and even more evident border, the Wady Ishar. Thus we have not one, but three possible frontiers across this range; south of Bethel, the line from the head of Ajalon to the gorge of Michmash; north of Bethel, the change from table land to valley, with deep wadies running both to Jordan and to the coast; and more northerly still, the Wady Ishar. None of these is by any means a scientific frontier, and their ambiguity is reflected in the fortunes of the political border. The political border oscillated between these natural borders.

Take the most southerly—the line up the Wady Suweinit, across the plateau south of Bethel and down  
**VALLEY OF** Ajalon. This was a real pass across  
**AJALON.** the range. Not only did Israel by it first come up from the Jordan on to the table-land, and by it sweep down towards the sea, but it was, in all ages, a regular route for trade. Its use, and the close connection into which it brought the Maritime Plain with the Jordan valley, could not be more clearly proved than by the presence of the name Dagon at its

eastern as well as its western end. A little way north of Jericho there was, down to the time of the Maccabees, a fortress called by the name of the Philistine god. In Saul's days the Philistines were naturally anxious to hold this route, and, invading Israel by Ephraim, they planted their garrisons upon its northern side at Ramallah and Michmash, while Saul's forces faced them from its southern side. This is the earliest appearance of this natural border across the Central Range in the character of a political frontier. The next is a few years later ; while David was king only of Judah, his soldiers sat down opposite those of Abner at Gibeon, on a line between Ajalon and Michmash. After the disruption the same line seems to have been the usual frontier between the kingdoms of Israel and Judah ; for Bethel, to the north of it, was a sanctuary of Israel, and Geba, to the south of it, was considered as the limit of Judah. But though the Vale of Ajalon and the gorge of Michmash form such a real division down both flanks of the plateau, the plateau itself between these offers no real frontier, but stretches level from Jerusalem to the north of Bethel. Consequently we find Judah and Israel pushing each other up and down it, Israel trying to get footing south and Judah trying to get footing north of Michmash. For instance, Baasha, king of Israel, went up against Judah, and built, or fortified, Ramah, the present Er-Ram, four miles north of Jerusalem, that he might not suffer any to go out or come in to Asa, king of Judah ; but, Asa having paid the Syrians to invade Israel from



the north, he left off building Ramah, and Asa made a levy throughout Judah, and they took away the stones of Ramah thereof wherewith Baasha had builded, and King Asa fortified with them Geba of Benjamin and Mizpeh (1 Kings 21, 22). And conversely to Baasha's attempt on Ramah we find the kings of Judah making attempts on Bethel. Soon after the disruption Abijah won it for Judah, but it must have quickly averted to the north.

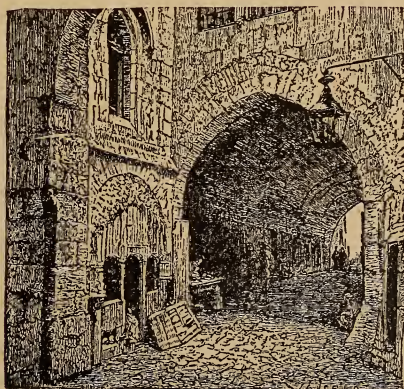
49. Similarly to the Bethel plateau, the Jordan valley offered no real frontier between Judah and Israel, and consequently we find Jericho, though a Judæan city, in possession of the northerners. On the west Israel did not come south of the Vale of Ajalon, for in that direction the Philistines were still strong (1 Kings, 16, 15).

When the kingdom of northern Israel fell, Jericho and Bethel both reverted to Judah; but Bethel was a tainted place and Josiah destroyed it (2 Kings, 23, 4), and still in his time Geba was the formal limit of Judah. Only formal, however, for Bethel and other villages to the north must have been rebuilt and occupied by Jews. Judah only slightly pushed her frontier northwards; she got Jericho back, and Bethel, but she did not get Beth-horon (Joshua, 21, 22). Except, then, for the northward bulge at Bethel, the political frontier between Judah and Israel was, down to the time of the Exile, the most southerly of the three natural borders. During the exile the Samaritans must have flowed into

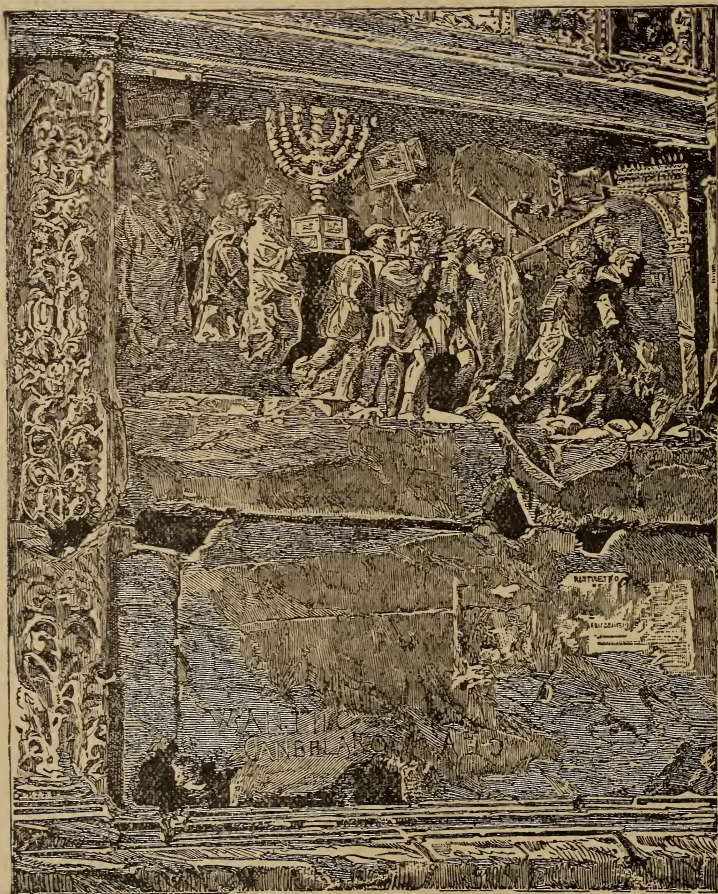
the vacant Jewish cities. Under Ezra and Nehemiah the Samaritans were not entirely excluded, and it is evident that there was no real frontier north of Jerusalem. Under the Maccabees the Jews were steadily pushed northwards. John Hyrcanus (135-105 B. C.) overran Samaria ; in 64 Pompey separated it again ;

**A RELIGIOUS  
BOUNDARY.**

in 30 it fell to Herod the Great ; in 6 A. D. it was taken with Judæa from Archelaus, and put under a Roman procurator. In 41 Claudius gave it, with Judæa, to Agrippa. During all that time, therefore, there was no real political frontier between Judæa and Samaria. The great religious difference, however, kept them widely apart, and scrupulous Judaism was very careful to distinguish heathen from holy soil. They drew the line along the most northerly of the natural boundaries. The northern boundary of Samaria was the southern edge of Esdraelon.



GATE.



THE GOLDEN CANDLESTICK.



## CHAPTER IX.

### JUDÆA.

50. WE NOW reach the stronghold and sanctuary of the land, Judæa, physically the most barren and awkward, morally the most potential and famous of all the provinces of Syria. From her isolate and unattractive position, which kept her for a longer time

**ISOLATED  
POSITION.**

than her sisters out of the world's regard, sprang the defects of her virtues—her selfishness, provincialism and bigotry. Slow and conservative, yet loyal and patriotic, Judæa was the seat of the one enduring dynasty of Israel, the site of their temple, the platform of all their chief prophets. After their great Exile they rallied round her capital, and centuries later they expended upon her fortresses the last efforts of their freedom. From the day in which the land was taken in pledge by the dust of the patriarchs, till the remnant of the garrison of Jerusalem slaughtered themselves out at Masada, rather than fall into Roman hands, or till at Bether the very last revolt was crushed by Hadrian, Judæa was the birthplace, the stronghold, the sepulchre of God's people. For us Christians it is enough to remember, besides, that Judæa contains the places of our Lord's Birth and Death, with the scenes of His Temptation, His more painful Ministry, and His Agony.

Judæa is very small. Even when you extend the



land to the promised border at the sea, and include all of it that is desert, it does not amount to more than 2,000 square miles. But Judæa, in the days of its

**EXTENT.**

independence, never covered the whole Maritime Plain ; and even the Shephelah was frequently beyond it. Apart from Shephelah and Plain, Judæa was a region 55 miles long, from Bethel to Beersheba, and from 25 to 30 broad, or about 1,350 square miles, of which nearly the half was desert.

It ought not to be difficult to convey an adequate idea of so small or so separate a province. The center is a high and broken table-land from two to three thousand feet above the sea, perhaps thirty-five miles long by twelve to seventeen broad. You will almost cover it by one sweep of the eye. But surrounding this center are bulwarks of extraordinary variety and intricacy ; and as it is they which have so largely made the history of the land and the culture of its inhabitants, it will be better for us to survey them before we come to the little featureless plateau, which they so lift and isolate from the rest of the world. Let us begin with the most important of them—the Eastern.

You cannot live in Judæa without being daily aware of the presence of the awful deep which bounds

**EASTERN**

**FRONTIER.**

it on the east—the lower Jordan valley and the Dead Sea. From Bethel, from Jerusalem, from Bethlehem, from Tekoah, from the heights above Hebron, and from

fifty points between you look down into that deep, and you feel Judæa rising from it about you almost as a sailor feels his narrow deck, or a sentinel the sharp edged platform of his high fortress. To the east the land sinks swiftly to a depth of which you cannot see the bottom—but you know that it falls far below the level of the ocean—to the coasts of a bitter sea. Across this emptiness rise the hills of Moab, high and precipitous, and it is their bare edge, almost unbroken, and with nothing visible beyond, save a castle or a crag, which forms the eastern horizon of Judæa. The simple name by which that horizon was known to the Jews—the mountains of the other side—is more expressive than anything else could be of the great vacancy between. The depth, the haggard desert through which the land sinks into it, the singularity of that gulf and its imprisoned sea, and the high barrier beyond, conspire to produce on the inhabitants of Judæa a moral effect such as, I suppose, is created by no other frontier in the world. This is not the case in the Land of Moab. Moab to the east rolls off imperceptibly to Arabia; there is no dividing river nor valley. Moab is open to the east; Judæa, with the same formation and imposing the same habits of life on a kindred stock of men, has a great gulf between herself and the east. In this fact lies a very large part of the reason why she was chosen as the home of God's peculiar people.

Passes to the east do not exist. There are many gorges, torn by winter torrents, but all are too narrow

and crooked to carry roads. The roads from the east into Judæa have to cross a waterless desert ; they

**GATEWAYS ON** must start, then, from the few well-  
**THE EAST.** watered spots on the eastern edge.

There are only three of these—Jericho, Ain Feshkah, some ten miles south, and Engedi, eighteen miles farther. From Jericho there start into Judæa three roads ; from Jericho one, from Ain Feshkah one, and from Engedi one.

The oasis of Engedi bursts upon the traveler from one of the driest and most poisoned regions of our planet. After hours of riding through

**THE SOUTH-**  
**EAST PASS.** the desert of Judæa without water,

with hardly a bush, through evil sulphur smells along a bitter sea, amid cliffs of rock that reflect the fiery sun overhead, he sees suddenly over the edge of a precipice a river of verdure burst from the rock and scatter itself, reeds, bush, trees and grass down 300 feet to a broad mile of gardens by the beach of the blue sea. He passes on through this broad fan of verdure through gardens of cucumber and melon, small fields of wheat, and a scattered orchard or two ; he hears the rush of water ; this is the site of ancient strongholds such as David built (1 Sam. 23, 29). It was still a large village in the fourth century, and, during the Crusades, it gathered round a convent, with vineyards

**ENGEDI.** celebrated all through Syria. In ancient times Engedi was also famous,

like Jericho, for its palms and balsams. It ranks only second to Jericho as a gateway into Judæa and a

source of supplies for the march through the wilderness. The way up from it is very steep. It is not a pass as much as a staircase, which has been partly hewn and partly built over the rocks. When you have climbed it you stand on a rolling plateau. The road breaks into two branches, both of them covered in parts with ancient pavement. One turns northwest to Herod's castle, Bethlehem and Jerusalem. It is a wild, extremely difficult road, and almost never used by caravans. The other turns southwest to Yuttah and Hebron. David came down to Engedi from Hebron.

In the reign of Jehosophat, the Moabites and Ammonites, with other allies, invaded Judæa by Engedi (2 Chron. 20). They chose this route because Jericho at this time belonged, not to Judæa, but to Israel. They came by the ascent of Ziz; Jehosophat went out to meet them in the wilderness of Jeruel, but he found them already slaughtered and dispersed in a valley, which was thereafter called by the relieved Judæans Barachah or blessing. All these places are as unknown as the agents of the mysterious slaughter. It was probably some desert tribes which thus overcame Jehosophat's enemies before he arrived. We can see how easily this might be done in the tangled hills hiding many an ambush.

The roads from Jericho—northwest to Ai and Bethel, southwest to Jerusalem, and south southwest to the lower Kedron and Bethlehem—do not keep to any line of valley. For as this flank of Judæa is cut only by deep gorges, the road generally follows the



ridges between the valleys. The most northerly of these three routes into Judæa ascends behind Jericho to the ridge north of the Kelt, follows it to Michmash, and so by Ai to Bethel. This is evidently an ancient road, and was probably the trade route between the Lower Jordan and the coast, both in ancient and mediæval times. It is the line of Israel's first invasion, described in the seventh and eighth chapters of Joshua ; and its fitness for that is obvious, for it is open, and leads on to a broad plateau in the center of the country.

The middle route of the three is now the ordinary road from Jerusalem to Jericho. It is the shortest, and therefore the usual pilgrim route. Pereans and Galileans came up to the temple by it ; it was the path of our Lord and His disciples, when He set His face steadfastly toward Jerusalem ; and from then

**THE EASTERN GATE.** until now it has been trodden in the opposite direction by pilgrims from all lands to the scene of His baptism. When taken upwards, a more hot and heavy way it is impossible to conceive—between blistered limestone rocks, with the bare hills piled high in front, without shadow or verdure. There is no water from Jericho till you reach the roots of the Mount of Olives. It has always been infested by thieves, and the surrounding Arabs have always found the pilgrims a profitable prey (Luke 10, 30).

The third road from Jericho leaves the Arabah

about five miles south of Jericho, and coming up by El Muntar, crosses the Kedron near Mar Saba. Thence one branch strikes northwest to Jerusalem, and another southwest to Bethlehem; before they separate they are joined by a road from Ain Feshkah, the large oasis ten miles south of Jericho, on the Dead Sea coast. Over one or other of these roads Naomi brought Ruth, and David took his family down to the King of Moab. Moab is visible from Bethlehem; when Ruth lifted her eyes from gleanings the fields of Boaz, she saw her native land over against her.

51. Let us next look at the southern border of Judæa, the Negeb, translated "The South" in our version (1 Sam. 30, 1). It means, literally, the Dry or Parched Land. It is a region of immense extent and great historical interest.

From Hebron the Central Range lets itself slowly down by broad undulations, through which the great Wady Khulil winds as far as Beersheba, and then, as

**THE SOUTHERN FRONTIER.** Wady es Seba turns sharply to the west, finding the sea near Gaza. It

is a country visited by annual rains, with at least a few perennial springs, and in the early summer abundance of flowers and grain. A thick scrub covers most of the slopes. There are olive trees about the villages, but elsewhere few trees. Travelers coming up from the desert delight in the scanty verdure which meets them as soon as they have passed Beersheba. The gentle descent cut by the Wady es Seba renders the frontier an open one, but it does not roll out

upon the desert. South of Beersheba there lies sixty miles of mountainous country, whose inaccessibleness is further certified by the character of the tribes that roam over it. Wilder sons of **INACCESSIBLE.**

Ishmael are not to be found on all the desert. No great route has ever led through this district. Paths indeed skirt this region, but they are not war paths. When Judah's frontier extended to Elath, Solomon's cargoes from Ophir (1 Kings, 9, 26-28), and the tribute of Arabian kings to Jehosaphat (2 Chron. 17, 11), were doubtless carried through it. When the Jews came back from exile they found the Edomites settled as far north as Hebron. But no army of invasion, knowing that opposition awaited them on the Judæan frontier, would venture across those steep and haggard ridges, especially when the Dead Sea and the Gaza routes lie so convenient on either hand, and lead to regions so much more fertile than the Judæan plateau. Hence we find Judæa was never invaded from the south. Chedorlaomer's expedition sacked Engedi, but left Hebron untouched (Gen. 14). Israel themselves were repulsed when seeking to enter the Promised Land by this frontier; and perhaps most significant of all, the invasion by Islam, though its chief goal may be said to have been the Holy City of Jerusalem, and though its nearest road to this lay past Hebron, swerved to east and west, and entered, some of it by Gaza, and some, like Israel, across Jordan.

The most notable road across this southern border

of Judah was the continuation of the great highway from Bethel, which kept the watershed to Hebron, and thence came down to Beersheba. From here it struck due south across the western ridges of the savage highland district, and divided into several branches. One, the old Roman road, curved round the south of the highland district to Akabah and Arabia ; another, the way, perhaps, of Elijah when he fled from Jezebel (1 Kings, 19), and much used by modern pilgrims, crossed to Sinai, while a third struck direct to Egypt, the way to Shut. By this last Abraham passed and repassed through the Negeb (Gen. 13, 11) ; Hagar, the Egyptian slave woman, fled from her mistress, perhaps with some wild hope of reaching her own country (Gen. 16, 7) ; and Jacob went down into Egypt with his wagons (Gen. 46, 1-5). In time of alliance between Egypt and Judah this was the way of communication with them. In the time of the Crusades rich caravans passed from Cairo to Saladin at Jerusalem, one of which Richard intercepted near Beersheba. It is an open road, but a wild one, and was never used for the invasion of Judæa from Egypt. The nearer way to the most of Syria from Egypt lay along the coast, and, passing up the Maritime Plain, left the hill country of Judæa to the east.

The broad barrier of rough highlands to the south of Beersheba represents the difference between the ideal and the practical borders of the Holy Land. Practically the land extended from Dan to Beersheba, where, during the greater part of history, the means of



settled cultivation came to an end ; but the ideal border was the river of Egypt, the present Wady el Arish, whose chief tributary comes right up to the foot of the highlands, south of Beersheba, and passes between them and the level desert beyond.

52. Of all names in Palestine there are hardly any better known than Beersheba. Nothing could more aptly illustrate the defenselessness of

**BEERSHEBA.**

these southern slopes of Judah than that this site, which marked the frontier of the land, was neither a fortress nor a gateway, but a cluster of wells on the open desert. But, like Dan, at the other end of the land, Beersheba was a sanctuary. These two facts, its physical use to their flocks, its holiness to themselves, are strangely intermingled in the stories of the Patriarchs, whose herdsmen strove for its waters ; who, themselves, plant a tamarisk, and call on the name of Jehovah, the everlasting God. The meaning of the name might either be Well of Seven, or Well of the Oath. There are seven wells there now, and to the north, on the hills that bound the valley, are scattered ruins nearly three miles in circumference. Beersheba was a place of importance under Samuel. His sons judged there. Elijah fled to Beersheba. It was still a sanctuary in the eighth century B. C., and frequented even by northern Israel (Amos 5, 5). During the separation of the kingdoms, the formula, from Dan to Beersheba, became from Geba to Beersheba (2 Kings 23, 8), or from Beersheba to Mount Ephraim (2 Chron. 19, 4). On the return from exile, Beersheba was

again peopled by Jews, and the formula ran from Beersheba to the valley of Hinnom (Neh. 11, 27). In Roman times Beersheba was a very large village with a garrison. It was the seat of a Christian bishopric. The Crusaders did not come so far south.

South of Beersheba, for thirty miles, the country, though mostly barren, is sprinkled with the ruins of old villages gathered round wells. They date mostly from Christian times, and are eloquent in their testimony to the security which the Roman government imposed on even the most lawless deserts.

53. The ideal boundary of Judæa on the west was the Mediterranean, but the Maritime Plain was never **THE WESTERN FRONTIER.** in Jewish possession, except for intervals in the days of the Maccabees, and even then the Shephelah was debatable ground, as often out of Judah as within it. The most frequent border, therefore, of Judah to the west, was the edge of the Central Range. A long series of valleys running south from Ajalon to Beersheba, separate the low loose hills of Shephelah from the lofty compact range to the east. This is the hill-country of Judæa. This great barrier, which repelled the Philistines, even when they had conquered the Shephelah, is penetrated by a number of defiles, none very broad. Few are straight, most of them sharply curve. The sides are steep, and are often precipitous, frequently with no path between save the rough torrent bed, arranged in rapids of loose gravel, or in level steps of the limestone strata. The sun beats fiercely down

upon the limestone; the springs are few, though sometimes very generous; a low, thick bush fringes the brows, and caves abound and tumbled rocks. Everything conspires to give the few inhabitants easy means of defense against large armies.

Yet, with negligent defenders, the western border of Judæa is quickly penetrated. Six hours at the

**INVASIONS  
FROM THE  
WEST.**

most will bring an army up any of the defiles, and then they stand on the central plateau, within a few easy miles of Jerusalem or of Hebron. So it happened in the days of the Maccabees. The Syrians, repelled at Bethhoron, penetrated twice the unwatched defiles to the south, the second time with a large number of elephants, of which we are told that they had to come up the gorges in single file. What a sight the strange, huge animals must have been, pushing up the narrow path, and emerging for the first and almost only time in history on the plateau above! On both occasions the Syrians laid siege to Bethsur, the stronghold on the edge of the plateau. The first time they were beaten back down the gorges, but the second time, with the elephants, Bethsur fell, and the Syrian army advanced on Jerusalem. After that all attacks from the west failed, and the only other successful Syrian invasion was from the north.

Bethsur, the one fortress on the western flank of Judæa, south of Ajalon, is due to the one open valley on that flank, the Vale of Elah, above the higher end of which it stands. The need of it could not be more

eloquently signified than by the fact that it was up the Vale of Elah that the Philistines, the Syrians in the second century B. C., and Richard with the third Crusade, all attempted to reach the Central Plateau.

But if invaders came up these defiles we may be sure that the settler on the heights also passed down them to the Shephelah. There was intermarriage, especially with those round Adullam. This is the meaning of the extraordinary adventure related in Gen. 36, which is an account, not of an individual escapade, but of the intermarriage of the families of the tribe of Judah.

54. For the northern border of Judæa, the narrow table-land continues ten miles to the north of Jerusalem, before it breaks into the valleys and mountains of Samaria. These last ten miles of the Judæa plateau — with steep gorges on one side to the Jordan, and on the other to Ajalon—were the debatable ground across which the most accessible frontier of Judah fluctuated; and, therefore, they became the site of more fortresses, sieges, battles and massacres than any other part of the country. Their appearance matches their violent history. A desolate and fatiguing extent of rocky platforms and ridges, or moorland strewn with boulders, and fields of shallow soil mixed with stone, they are a true border, more fit for the building of barriers than for the cultivation of food. They were the territory of Benjamin, in whose blood, at the time of the massacre of the tribe of Judah (Judges 20, 35),



they received the baptism of their awful history. As you cross them their aspect recalls the fierce temper of their inhabitants. "Benjamin shall ravine as a wolf."

But it is as a frontier that we have now to do with those ten miles of the Judæan plateau. Upon the last of them three roads concentrate: (1) an open highway from the west by Gophna; (2) the great north road from Shechem; and (3) a road from the Jordan valley through the passes of Mount Ephraim. Where these three roads draw together, about three miles from the end of the plateau, stood Bethel, a sanctuary

**NORTHERN**

**FORTRESSES.**

before the Exile, thereafter a strong city of Judah. But Bethel, where she stood, could not by herself keep the northern gate of Judæa. For behind her to the south emerge two roads, that from Jordan by Ai, and that from Ajalon up the gorges, and the ridge of Beth-horon. The Ai route is covered by Michmash where Saul and Jonathan were entrenched against the Philistines (1 Sam. 13), and where the other Jewish hero who was called Jonathan—the Maccabeus—held for a time his headquarters. The Beth-horon roads were covered by Gibeon, the frontier post between David and Saul's house (2 Sam. 2, 12-13). Between Michmash and Gibeon there are six miles; and on these lie others of the strong points that stood forth in the invasion and defense of this frontier; Geba, long the limit of Judah on the north (2 Kings 23, 8); Ramah, which Baasha, king of Israel, built for a blockade against Judah

(1 Kings 15, 17). The earlier invasions delivered  
**NORTHERN** upon this frontier of Judah are diffi-  
**INVASIONS.** cult to follow. The Philistines over-  
ran it from Ajalon or from Mount Ephraim; Saul's  
center was at Michmash; Isaiah pictures a possible  
march this way by the Assyrians after the fall of  
Samaria (Is. 10, 28-32). This is not actual fact; but  
this is what might have happened any day after the  
fall of Samaria. The prophet is describing how easily  
the Assyrian could advance by this open route upon  
Zion; and yet, if he did, Jehovah would cut him down  
in the very sight of his goal. How Nabuchadnezzar  
came up against Jerusalem is not stated; but we can  
follow the course of subsequent invasion. In the great  
Syrian war in 160 B. C. Nicanor and Bacchides both  
attempted the plateau—the former unsuccessfully by  
Beth-horon, the latter with success from the north.  
In 64 B. C. Pompey marched from Beth-shan through  
Samaria, but could not have reached Judæa had the  
Jews only persevered in their defense of the passes of  
Mount Ephraim. These being left open, Pompey  
advanced easily by Jericho upon Bethel, and thence  
unopposed to the very walls of Zion. In 37 B. C.  
Herod marched from the north and took Jerusalem.  
In 70 A. D., after Vespasian had spent two years in  
reducing all the strong places round about Judæa,  
Titus led his legions to the great siege past Gophna  
and Bethel. It seems to have been by Pompey's  
route that the forces of Islam came upon Jerusalem;  
they met with no resistance either in Ephraim or

Judah, and the city was delivered into their hands by agreement, 637 A. D.

In 1099 the first Crusaders advanced to their successful siege by Ajalon. In 1187, Saladin, having conquered the rest of the land, drew in on the Holy City from Hebron, from Ashkelon and from the north.

55. Having gone round about Judæa, and marked well her bulwarks, we may now draw some conclusions as to the exact measure of her

**JEHOVAH, THE  
STRENGTH  
OF JUDAH.**

strength, physical and moral. To the north she has no frontier; her southern border offers but few obstacles after the desert is passed; her eastern and western walls have been carried again and again; Judæa, in fact, has been often overrun, and yet it has all the advantages of insularity. Lifted high and unattractive above the line of traffic, Judæa is separated as much as an island from the two great continents. This province herself tells you, by mute eloquence of rock, mountain and desert, her value to the great people for whom she was shaped by the Creator's hands, All this receives exact illustration from both Psalmists and Prophets. They may rejoice in the fertility of their land, but they never boast of its strength. In the great crises of her history, Judæa was saved neither by the strength of her bulwarks nor by the valor of her men. God himself crushed her insolent foes in the moment of their triumph. Thus we know how the geography of Palestine not only makes clear such subordinate things as the campaigns and migrations of the Old Testament,

but signalizes the providence of God, and the character He demanded from His people. It was a great lesson the Spirit taught Israel, that no people dwells secure apart from God.

There are but few extensive fertile tracts in Judæa. Some of the breaks on the table-land are very rich in

**FEW FERTILE  
TRACTS.**

vegetation, as at Bethany, the Valley of Hinnom, the Gardens of Solomon, and other spots round Bethlehem, and in the neighborhood of Hebron, the famous vale of Eschol. And again, between Hebron and the wilderness there are nine miles by three of plateau, where the soil is almost free from stones, and the fields are well calculated for agriculture. This is where Maon, Ziph and the Judæan Carmel lay with the farms of Nabal, on which David and his men, like the Bedouin of to-day, levied blackmail from Horeshah in the wilderness below.

But the prevailing impression of Judæa is of stone. There is no water to soothe the eye, no great hills to lift it. The landscape is a featureless roll of low,

**A LAND OF  
SHEPHERDS.**

black hills, with here and there flat-roofed villages. The prevailing aspect of Judæa is pastoral, and the fulfillment of Jacob's luscious blessing (Gen. 49), must be sought for in the few fruitful corners of the land. Judæa was a land of shepherds. The images of God, and her sweetest poetry of the spiritual life, have been derived from this source. It is the stateliest shepherds of all time whom the dawn of history reveals upon her



fields, men not sprung from her own limited and remote conditions, nor confined to them, but moving across the world in converse with great empires, and bringing down from the Heaven truths sublime to wed with the simple habits of her life. These were the patriarchs of the nations. The founder of its one dynasty, and the first of its literary prophets, were all taken from following the flocks (2 Sam. 7, 8; Amos, 7, 15). The king and every true leader of men was called a shepherd. Jéhovah was the shepherd of his people, and they the sheep of his pasture. It was in Judæa that Christ called himself the Good Shepherd, as it was in Judæa also that, taking the other great feature of her life, He said He was the True Vine.

Judæa, indeed, offers as good ground as there is in all the East for observing the grandeur of the shepherd's character. On the boundless eastern pasture, so different from the narrow meadows and the hillsides with which we are familiar, the shepherd was indispensable. With us, sheep are often left to themselves; but I do not remember ever to have seen in the East a flock of sheep without a shepherd. In such a landscape as Judæa, where a day's pasture is thinly scattered over an unfenced tract of country, covered with delusive paths, and rolling off into the desert, the shepherds are indispensable. We can understand why the shepherd of Judæa sprang to the front in his people's history; why they gave his name to their king, and made him the symbol of Providence; why Christ took him as the type of self-sacrifice.

Another feature is its neighborhood to the desert. It carries the violence and desolation of the Dead Sea Valley right up to the heart of the **INFLUENCE OF THE DESERT.** country, to the roots of the Mount of Olives, to within two hours of the gates of Hebron, Bethlehem and Jerusalem. When you realize that this howling waste came within reach of nearly every Jewish child; when you climb the Mount of Olives or any hill about Bethlehem, or the hill of Tekoah, and, looking east, see those fifteen miles of chaos, sinking to a stretch of the Dead Sea, you begin to understand the influence of the desert on Jewish imagination and literature. It gave the ancient natives of Judæa the sense of living next door to doom, the awe of the power of God, who can make contiguous regions so opposite in character. He turneth rivers into a wilderness, and water-springs into a thirsty ground. The desert is always in the face of the prophets, and its howling of beasts and its dry sand blow mournfully across their pages, the foreboding of judgment.

Two, at least, of the prophets were born in face of the wilderness of Judæa—Amos and Jeremiah—and on both it has left its fascination. **UPON LITERATURE.** Amos lived to the south of Jerusalem, at Tekoah. No one can read his book without feeling that he haunted heights and lived in the face of very wide horizons. From Tekoah you see the exact scenery of his visions. The slopes on which Amos herded his cattle show the mass of desert hills with their tops *below* the spectator. The cold wind blows

up from them after sunset ; through a gap lies the Dead Sea with its heavy mists ; beyond the gulf the range of Moab, cold and gray. But when the morning sun leaps from behind his barrier, in a moment the world of hill-tops below Tekoah is flooded with light. Such was the landscape of Amos.

Jeremiah grew up at Anathoth, a little to the north-east of Jerusalem, across Scopus, and over a deep valley. It is the last village eastward, and from its site the land falls away in broken, barren hills to the north end of the Dead Sea. The vision of that desert was burnt into the prophet's mind, and he contrasted it with the clear, ordered word of God. O generation, see ye the word of the Lord ; have I been a wilderness unto ye, Israel, a land of darkness ? (Jer. 2, 31.)

Here John was prepared for his austere mission, and found his figures of judgment. Here you understand his own description of his preaching—like a desert fire when the brown grass and thorns will blaze for miles, and the unclean reptiles creep out of their holes before its heat. O generation of vipers, who hath taught you to flee from the wrath to come ? And here our Lord suffered his temptation. Straightway the Spirit driveth him into the wilderness. For hours, as you travel across these hills, you may feel no sign of life, except the scorpions and vipers which your passage startles ; in the distance a few wild goats or gazelles and at night the wailing of the jackal and the hyena's howl. He was alone with the wild beasts.

But the most impressive fact about Judæa—at least in face of her history—is her natural unfitness for the growth of any great city. All the towns of Judæa were either fortresses, shrines, or country villages. The fortresses were on the borders, chiefly on the west and north. On the western border was the

**NO SITE FOR A** shrine of Kirjath Jearim, or Baalath-  
**LARGE CITY.** Jehuda. The agricultural villages lay chiefly on the east, Tekoah and the group of cities on the fertile plateau southeast of Hebron. But up the center of the plateau ran a road, and all the places of greatest importance lay upon it—Beersheba, Kirjath-sepher, Hebron, Bethlehem, Jerusalem, and Bethel. Of these, Beersheba, Hebron and Bethel were sanctuaries long before Israel entered the land; and Jerusalem, from the earliest times, has been a fortress and probably also a shrine. Hebron and Bethlehem, the two earliest seats of Judah, have the greatest natural possibilities.

56. Ancient Hebron lay on the hill to the north-west of the present site; it commands an entrance to the higher plateau, and it is within hail of the desert, which means trade with Arabs. The valleys about it are very beautiful and fruitful. Like so many ancient

**HEBRON.** towns, Hebron must have combined the attractions of a market and a shrine. All scholars agree that the old rectangular mosk covers the cave of Machpelah and that therein are buried six of the ancestors of the Hebrew nation: Abraham, Isaac, Jacob, Sarah, Rebecca and Leah.



But we are only permitted to look upon the entrance to the cave, and that, too, at a respectful distance. The old mosk is 198 feet long by 114, and some of the strangely beveled stones in its walls are nearly 40 feet long and three feet thick. Abraham built there an altar unto the Lord; from Ephron the Hittite he purchased the cave of Machpelah to bury his wife Sarah within its rocky walls. Hebron was also one of the cities of refuge. Though the lands of Hebron were given to Caleb and his children, the city itself was made a heritage of the priests of Israel (Josh. 21, 11). It was well known to the grotesque hero, Samson, and it was to a hill before Hebron that he carried off the gates of Gaza (Judges, 16, 3).

Later on Hebron was a favorite haunt of David, during his persecution by Saul (1 Sam. 30, 31). Here he was among his own people of the tribe of Judah. It was here that Abner, coming to make terms with him, was treacherously murdered by Joab (2 Sam. 3, 17-27). Here David was anointed King of Judah, and lived for seven and a half peaceful years (2 Sam. 2, 4-11). Here doubtless many of his psalms were written, especially that glorious psalm of kingly triumph, the eighteenth. Here, too, after the death of Saul he was anointed king over united Israel (2 Sam. 5, 3). But Hebron was at last to have sorrowful associations for David, for it was at Hebron that Absalom raised the standard of revolt (2 Sam. 15, 7-10). It was fortified by Rehoboam (2 Chron. 11, 10). It was burnt to ashes in the reign of Vespasian,

to be rebuilt in the eighth century. A church was built by the Crusaders, now a mosk. It is called El Khalil, or, the Friend, in honor of Abraham. It has a population of about 20,000.

57. Bethlehem Ephratah was no shrine, but, as its name implies, it lies in the midst of a district of great fertility, with water not far away. Though too little to be placed among the families of Judah, it has the finest site in the whole province. The traveler who visits Bethlehem now sees much such a city as that in which the Saviour was born. It has about 5,000 inhabitants, most of whom are nominal Christians. Their chief industry is the manufacture of mother-of-pearl and olive-wood crosses, chaplets and rosaries, such as pilgrims from all lands love to bear away. The great church of St. Mary, marking the place of Christ's nativity, appears to be the very church reared by the Emperor Constantine in 330. It is now in joint possession of the Greeks, Latins and Armenians. Under the church is the cave of the nativity. Its dimensions are forty by sixteen feet; its height is only ten feet. It is lighted by huge candles standing in enormous candlesticks. Within the cave is the Shrine of the Nativity, lighted, day and night, by fifteen lamps; and in the center of its floor a single silver star bears the inscription, Hic de Virgine Maria Jesus Christus natus est—Here of the Virgin Mary Jesus Christ was born.

Yet neither Bethlehem nor Hebron, nor any other

part of that plateau, bears tokens of civic promise. Throughout Judæa these are absolutely lacking. She has no harbors, no river, no great trunk road, no convenient market for the nations. Gaza has outdone Hebron as the port of the desert. Jerusalem is no match for Shechem in fertility or convenience of site. The whole plateau of Judæa stands aloof, waterless, on the road to nowhere. There are none of the natural conditions of a great city. And yet it was here that She arose, who, more than Athens and more than Rome, taught the nations justice, and gave her name to the ideal city men are ever striving to build on earth, to the city of God that shall one day descend from Heaven—the New Jerusalem. For her builder was not nature nor the wisdom of men; but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God.



DONKEY.

## CHAPTER X.

### SAMARIA.

58. FROM Judæa we pass to Samaria. Halves of the same mountain range, how opposite they are in disposition and history. The northern is as fair and open as the southern is secluded and austere, and their fortunes correspond. To the prophets, Samaria is the older sister (Ezek. 16, 46), standing nearer to the world, taking precedence alike in good and evil. The more forward to attract, the more quick to develop, Samaria was always the less able to perform, to retain. The patriarchs came first to Shechem, but chose their homes about Hebron; the earliest seats of Israel's worship, the earliest rallies of her patriotism, were upon Mount Ephraim (Judges 3, 27), but both church and state ultimately centered in Jerusalem; after the disruption of the kingdom, the first prophets and heroes sprang up in the richer life of Northern Israel, but the splendor and endurance both of prophecy and of kingship remained with Judæa. And so, though we owe to Samaria some of the finest of Israel's national lyrics, she produced no literature of patriotism, but the bulk of the literature about her is full of scorn for her traffic with foreigners, for her luxury and her tolerance of many idols. Pride, fullness of bread and prosperous ease, then rottenness and swift ruin, are the chief



notes of prophecy concerning her. And so to-day, while pilgrims throng on either hand to Judæa and to Galilee, none seek Samaria save for one tiny spot of her surface—that was neither a birth-place nor a tomb nor a battle-field nor a city, but the scene of a wayside conversation by him who used this land only to pass through it.

But if hardly Holy Land—if hardly even national land—there is no region of Palestine more interesting and romantic. The traveler, enter-

**FINE SCENERY.**

ing from Judæa, is refreshed by a far fairer landscape. When he reaches the Vale of Shechem he finds himself at the true physical center of Palestine, from which the features of the whole country radiate and group themselves most clearly. His-

**HISTORY.**

torical memories, too, burst about the paths of Samaria more lavishly than even those fountains which render her such a contrast to Judæa—the altars at Shechem and Shiloh, the fields round Dothan, the Palm tree of Deborah, the wine-press of Ophrah, Carmel and Gilboa, the columns in Samaria, the vineyard of Naboth, the gates of Jezreel and Bethshan, the fords of Jordan, the approach of the patriarchs, Elijah's apparitions, Elisha passing to and fro, John baptizing at Enon near to Salim, Ahab and Herod, Gideon's campaign, Jehu's furious driving, battles of the Maccabees, the strategy of Pompey and of Vespasian.

The souther frontier of Samaria gradually receded from the Vale of Ajalon and Akrabbeh. The northern

was more fixed, and lay from the Mediterranean to Jordan, along the south edge of Esdraelon, by the foot of Carmel and Gilboa. If we shut off Carmel, the edge of Sharon may be taken as the western boundary; the eastern was Jordan. These limits enclose a territory nearly square, or some 40 miles north and south, by 35 east and west. From Bethel to Jezreel it is 42 miles; from the edge of Sharon to Jordan varies between 33 and 36 miles; but from the point of Carmel to Bethshan is 40 miles, and to the southeast corner of the province about 67 miles. Without Carmel Samaria is about 1,400 square miles; Carmel represents about 180 or 200 more. Judæa was estimated at 2,000 square miles, of which only about 1,400 were habitable.

The earliest name given to this section of the Central Range was Mount Ephraim (Josh. 17, 15), just as the whole table-land of Judah was called Mount Judah (John, 21, 11). A bird's-eye view of the country shows the propriety of the singular name "Mount." Broken up as Samaria is into more or less isolated groups of hills, yet when you view her from Gilead, or from the Mediterranean, she presents the aspect of a



BAAL.

single mountain mass, with entrances indeed, but apparently as compact as even the table-land of Judæa.

59. Take first the western flank. Here, from summits of 3,000 feet, Mount Ephraim descends upon

**MOUNT**

**EPHRAIM.**

Sharon by uninterrupted ridges. The general aspect of the slope is rocky and sterile, with infrequent breaks of olive-woods, fields and a few villages. This barrenness is not because of steepness; on the contrary, the descent, which is unbroken, is also gradual, only some 1,800 feet in eighteen miles. That little history was enacted upon this flank of Mount Ephraim seems to be due to the impossibility of anywhere making a stand, the uselessness of anywhere building a fortress.

On the water-shed, the one pass conspicuous from the sea is that in which Shechem lies between Ebal and Gerizim. It crosses to the eastern side of the range, and is thence continued by a valley with a strong southerly trend, the present Wady el Ifjim, which runs out upon the Jordan below the promontory of Surtabeh, and divides the eastern flank of Mount Ephraim into two distinct sections. South of the Wady el Ifjim, Mount Ephraim presents to Eastern Palestine a high bulwark of mountain closely piled with wild ravines running up it, the most difficult corner of the whole frontier. Seen from Nebo it looks inaccessible. The descent is over 2,300 feet in nine miles, or three times the gradient of the western flank. But north of the Wady el Ifjim and the Horn

of Surtabeh, the flank of Mount Ephraim opens, and a series of broad valleys descend through it from the interior. From the water-shed the level drops 2,500 feet in ten miles. Opposite the center of the province the hills fall close on Jordan, but farther north they recede to a distance of five miles, and at Bethshan they turn away westward in the range of Gilboa, leaving the valley of Jezreel to run up on the north of them towards the Mediterranean.

Within these compact bulwarks Mount Ephraim surprises us with the number of its plains, meadows and spacious vales. These begin from the north, with the gap between Carmel and Gilboa, through which a broad gulf of Esdraelon gapes for seven miles to Jenin. Thence a succession of level spaces, more or less connected, spread southward through the center of the province to within a few miles of the southern border. First from Jenin to the Plain of Dothan, reached by an easy pass through low hills; thence another easy pass leads to a series of spacious meadows lying across the country from the south end of Mount Gilboa to the range of hills which bulwark the city of Samaria on the north; and thence another easy pass leads to a third series of plains running south past the Vale of Shechem into the great Sahel Mukhneh opposite Gerizim. Now upon this succession of level lands running south from Esdraelon, there emerge valleys, both those that come up from Sharon, and those that come up from Jordan. Of the former the chief is

**A FERTILE  
LAND.**



the broad Barley Vale, Wady esh Shair, which sweeps up past Samaria upon Shechem. In this direction, too, the gentle ridges offer almost everywhere easy access from the coast. On the other side, running down into Jordan, there are the Wady Farah, that winds from a little south of Shechem to opposite the Jabbok—the trunk road to the east, and to-day partly the route of the telegraph wire from Nablous to Es-Salt; farther north the Bukeia, or Little Dale; then the Salt Vale, or Wady el Maleh, that issued at Abel-Meholah, and, lastly, the Wady el Kashneh, with the ancient road from Shechem to Bethshan, up which came perhaps Pompey, and certainly Vespasian. All these are the outgoings of Mount Ephraim, broad, fertile, and of easy gradients. But beside these, and even where the mountains crowd most thickly together, in the southeast corner of the province there are frequent meadows and grain fields. Travelers from Judæa will remember the open vales which they crossed before they reached the Mukhneh; and of the less visited country to the west Robinson says: “It was a matter of surprise to us to find in this great breakdown of the mountain so much good land; so many fine and arable, though not large, plains.

60. Therefore the openness of Samaria is her most prominent feature, and tells most in her history. Few

**THE OPENNESS** invaders were successfully resisted.  
**OF SAMARIA.**

It is a singular fact that we have no account of the invasion by Israel. Bethel falls, and after that the tribe of Joseph, to whom the region is

allotted, express no fear, record no struggle, till they come to the Plain of Esdraelon. Under the invasion of the Canaanites Israel's native law could be administered only in the extreme southeast, between Ramah and Bethel, where stood the palm tree of Deborah (Judges 4, 5). In the days of Gideon the Midianites swept south from the plain of Esdraelon, so that the use of the open threshing floors was impossible even at Ophrah (Judges 6, 11). In Elisha's time the Syrians, by apparently annual invasions, swept westward as far as the citadel of Samaria, behind the water-shed. The Assyrians overwhelmed the land and carried off the greater part of the population. Vespasian, seeking to blockade Judæa, marched from Antipatris by Shechem to Korea, and thence to Jericho and back again, and then to Gophna, Ephraim and back again, incredible as it seems, within a week. And Titus came easily upon Jerusalem from Cæsarea past Gophna and Bethel. How differently all this reads from the history of the invasion of Judæa through her narrow defiles—the sallies from the hills, the ambushes of the Wadi Ali, the routs down by the two Beth-horons and Ajalon.

One very interesting effect of the openness of Samaria is the frequency with which the chariot appears in her history. In the annals of

**CHARIOT**  
**DRIVING.** Judah chariots are but seldom mentioned. All the long drives of the Old Testament are in Samaria—the race of Ahab against the storm from Mount Carmel to Jezreel (1 Kings 18, 44); his long funeral in his battle chariot stained with his lifeblood,

from Ramoth-Gilead to Samaria (1 Kings 22, 29); the drive of Jehu from Ramoth-Gilead past Bethshan and up the valley of Jezreel (2 Kings 9, 16); the chariot race from there between Jehu and poor Ahaziah, by the way of the garden house; the ascent of Gur, which is by Ibleam, where Ahaziah was smitten, and Megiddo, where he died, and his servants carried him in a chariot to Jerusalem (2 Kings 9, 28); Jehu's drive again from Jezreel to Samaria, "And he lighted on Jehonadab, the son of Rechab coming to meet him; And he gave him his hand, and took him up into the chariot, and said, Come with me and see my zeal for the Lord" (2 Kings 9, 12-15); and the long drive of Naaman from Damascus, across the level Hauran, over Jordan and up Jezreel, with his horses and his chariots, to the house of Elisha, presumably at Samaria, and the drive back again, and the pursuit by Gehazi; and when Naaman saw one running after him he lighted down from his chariot to meet him (2 Kings, 5, 9). Contrast all this with the two meager references to chariot driving in Judæa—in the one case the chariot carried a corpse, in the other a dying man (2 Kings 9, 28; 2 Chron. 35, 24)—and you get an illustration of the difference between the level stretches of Samaria and the steep, tortuous roads of her sister province. Perhaps the prophet intends to emphasize this contrast in his verse—I will cut off the chariot from Ephraim, and the horse from Jerusalem (Zech. 9, 10).

61. The second characteristic of Samaria is her central and dominant position. Jerusalem has ac-

quired such stupendous historical importance that we are apt to imagine her as the natural head and center of the land. But nothing comes with greater surprise upon the visitor to Palestine than to discover that, with all her advantage of defense, Jerusalem lies on a barren and awkward site, and that both natural and historical precedence have to be given, not to Mount Zion and the city of David, but to Mount Ebal and Mount Gerizim, with Shechem between them. On this pass right across Samaria, from the coast to the Jordan, and just where it pierces the water-shed, with Ebal on one side and Gerizim on the other, Shechem lies at the parting of the waters, some of its fountains flowing seawards, the rest toward Jordan. To-day Shechem is the seat of the government of the province, and also the connecting link of the telegraph systems of the east and west of Jordan.

It is therefore in full harmony with the geographical data that the story of the patriarchs brings both Abraham and Jacob, on their entrance into the Promised Land, at once to Shechem (Gen. 12, 6 and 33, 18), and that the book of Deuteronomy selects Ebal and Gerizim as the scene of a great inaugural service by all Israel on taking possession of the country. After the disruption of Israel, the natural attractiveness and central position of Shechem were not found to atone for her weakness as a fortress, and she soon ceased to be the capital of the Northern Kingdom. It was to the sect

**CENTRAL  
POSITION OF  
SAMARIA.**

**HISTORICAL  
PROOFS.**



of the Samaritans that the district owed its claim to be considered the religious center of the land.

During our Lord's ministry, Samaria extended from the edge of Esdraelon to the Wady Ishar, and Wady Farah, and from the Jordan to the edge of the Maritime Plain, where it touched heathen territory. To go through Samaria, therefore, our Lord and His disciples had only some twenty-three miles to cover; while if they wished to avoid Samaria and all other unclean soil in passing from Galilee to Judæa, they had to cross the Jordan north of Bethshan, come down through the hot Jordan valley, and recross by one of the fords at the Wady Farah, or between this and Jericho (Mark, 10).

62. The fortresses of Samaria lay upon the passes which draw up to her center, built upon high, isolated knolls, which are so frequent a feature in her scenery. Of these the chief was that which was so long the Capital, and gave its name to the whole kingdom. The head of Ephraim is Samaria (Isaiah, 7, 9).

This is to dethrone Shechem, the earliest capital of the land, the place to which the government has gravitated again and again, and on which it rests to-day. But Shechem is no fortress.

**WEAKNESS OF  
SHECHEM.**

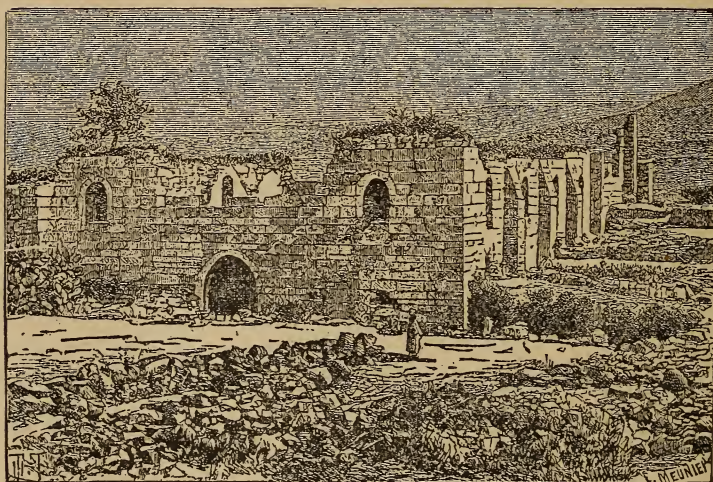
The natural center of the land, well furnished with water, and attracting also by its sacred association, the site is, nevertheless, incapable of defense. This was discovered by Jeroboam himself, for even in his reign we find the court at Tirzah (1 Kings 14, 17), a strong position by the head of one of

the eastern passes. Tirzah was retained by the following dynasty, but when the next usurper, Omri, had time to shape his policy, he turned westward, and chose him a virgin site in that valley which leads down from Shechem to the coast, the present Wady esh Shair, or Barley Vale. Here, in a wide basin, formed by a bend of the vale and an incoming glen, rises a round, isolated hill, over three hundred feet high. It was not already a city, but probably as it is to-day, covered with soil and arable to the top. Omri fortified it and called it Shomeron, the Watch Tower. The name is obviously appropriate. Although the mountains surround and overlook it on three sides, Samaria commands a great view to the west. The broad vale is visible for eight miles, then a low range of hills and over them the sea. It was wisely chosen by a dynasty whose strength was alliance with Phœnicia. The coast is but twenty-three miles away, the sea is in sight. In her palace in Samaria, Jezebel can have felt as far off, neither her home nor the symbols of her ancestral faith. There flashed the path of her father's galleys and there each night her people's god sank to his rest in the same glory betwixt sea and sky, which they were worshipping in Tyre.

But the position has other advantages than its western exposure. Before the invention of gunpowder, it must have been almost impregnable. The sieges of Samaria were, therefore, always prolonged. In Elisha's day there was the blockade by the Syrians, when, behold, they besieged it, until an ass' head was

sold for four-score shekels, and the fourth part of a kab of a dove's dung for five (2 Kings 6, 25). Even the Assyrians did not capture the town until after an investment of three years, 723-721. In 331, it yielded to Alexander the Great, who visited it on his way back from Egypt, in order to punish the Samaritan murderers of the governor he had

**ITS SIEGES.**



CHURCH OF ST. JOHN.

appointed over Cœle Syria. The Roman Emperor Augustus gave Samaria to Herod, who built a large port at Cæsarea, with roads from the coast to the interior. Herod fortified and embellished Samaria in honor of his patron, and a temple to Cæsar arose where there had been a temple to Baal. Herod called it Sebaste, the Greek for Augusta, and it is this name which has

survived till now with the remains of his splendid colonnades and gateways. The Herodian town probably covered and overflowed the large hill ; it is said to have been not less than two and a half miles in circumference. Herod settled in it a number of veterans, and used it also as a recruiting-ground for mercenary troops. The Crusaders built a great Gothic cathedral, the church of St. John, whose ruins stand by the columns of Herod. But now the town has sunk to a miserable village. For as long as there ruled in the land a power with no interests toward the coast and the sea, Samaria was forced to yield again to the more central Shechem the supremacy which Ahab and Herod, with their western obligation, had stolen from Shechem to give her. To-day, amid the peaceful beauty of the scene—the secluded vale covered with cornfields, through which the winding streams flash and glisten into the hazy distance, it is possible to appreciate Isaiah's name for Samaria, the crown of pride of Ephraim, the flower of his glorious beauty which is on the head of the fat valley (Isa. 28, 1). Only the more hard is it to realize how often such a landscape became the theater of war and of the worst passions of tyranny and religious strife.

Sinister fate to have belonged both to Ahab and to Herod! There by the entrance of the gate Ahab drew his sentence of death from the prophet of Jehovah; and there they washed his blood from his chariot, when they brought him back to his burial (1 Kings 20). There Jezebel slew the prophets of Jehovah, and



Jehu the priests of Baal (1 Kings 18, 13; 2 Kings, 10, 17). There Herod married Mariamne, and when

**THE CITY OF  
AHAB AND  
HEROD.**

in his jealousy he had slain her for nothing, there she haunted him, till in his remorse he would frequently call for her, and lament for her in a most indecent manner; and he was so far overcome of his passion that he would command his servants to call for Mariamne, as if she were still alive and could still hear them. There, too, he strangled his two sons. Like most of Herod's magnificent palaces, Sebaste was but a family shambles. It is not without fitness that a tradition, otherwise unjustified, should have localized in this place of blood the execution of John the Baptist. The church was dedicated to him, and his tomb is still pointed out in the rock beneath.

63. On the road from Shechem to Joppa—part of which runs along one of the natural frontiers between Samaria and the south—there is no town of commanding natural strength, except El Jit, and nothing near has ever been identified with any famous

**THE SHECHEM-  
JOPPA ROAD.**

name of Bible history. The other great road from Sharon up the southern frontier of Samaria to Bethel passes nothing of importance till at the junction with the Shechem-Bethel road in the extreme southwest corner, where lies Jufna. Jufna is without doubt the Gophna of Josephus. It was head of a toparchy in Judæa. Judas Maccabeus fell back on Gophna after his defeat by Antiochus Epiphanes; and it was occupied both by

Vespasian, in his blockade of Judæa, and by Titus in his advance on Jerusalem. Whether Paul was taken to Cæsarea by this way or by Beth-horon is uncertain. The southern frontier of Samaria was defended by Bethel, and by the city of Ephron. Now passing round upon the eastern flank of Samaria, the passes do not seem to have been protected by fortresses, as the Kings of Israel held both sides of the Jordan and built their fortresses to the east of it, like Jeroboam's Penuel, and Ahab's Ramoth. There were several forts guarding the northeast, Bezek and Taanath-Shiloh (Josh. 16, 6).

On the northern frontier the fortresses were of still greater importance. We have seen that from the Plain of Esdraelon there leads southward into the very heart of the province a succession of open plains, connected by easy passes. This makes a wide avenue into both Samaria and Judæa, and it has an issue to Sharon as well as to Esdraelon. It is called in the book of Judith, the Anabaseis of the hill-country. The same book mentions three fortresses, Geba, Dothan and Bethulia. At the mouth of the pass that leads from Esdraelon lay Engannin, the present Jenin. This was never a fortress, for it is strong only in water, and it was the frontier town between the later Samaria and Galilee. Seven miles north of Jenin, across the plain, on a cape of Gilboa with a view that sweeps Esdraelon east and west, stood Jezreel. It was built by the same dynasty that built Samaria, and like Samaria, lay convenient to their alliance to

Phœnicia. Jezreel also covered the highways from the coast to Jordan and from Egypt to Damascus (1 Kings, 18, 45).

64. As you look from Jezreel eastward, there is visible in the distance down Esdraelon another fortress,

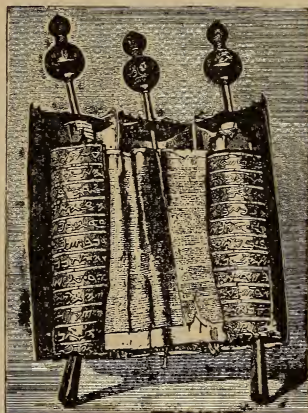
**BETHSHAN.** Bethshan, the position of which, and its peculiar relation to the prov-

ince of Samaria, and to the whole of western Palestine, demands some description. The broad Vale of Jezreel comes gently down between Gilboa and the hills of Galilee. Three miles after it has opened round Gilboa to the south, but is still guarded by the northern hills, it suddenly drops over a bank some three hundred feet high into the valley of the Jordan. This bank, or lip, which runs north and south for nearly five miles, is cut by several streams falling eastward in narrow ravines, in which the black basalt lies bare, as the water breaks noisily over it. Near the edge of the lip, and between two of the ravines, rises a high, commanding mound that was once the citadel of Bethshan. The position is one of great strength and of immense prospect. The eye sweeps over from four to ten miles of plain all round, follows the road westward to Jezreel, covers the thickets of the Jordan where the fords lie, and ranges the edge of the eastern hills from Gadara to the Jabbok. It is almost the farthest-seeing, farthest-seen fortress in the land, and it lies in the main passage between eastern and western Palestine. Bethshan ought to have been to Samaria what Jericho was to Judæa—a cover to the

fords of the Jordan, and a key the passes westward. But there is this difference: while Jericho lies well up to the Judæan hills, and has no strength apart from them, Bethshan is isolated, and strong and fertile enough to stand alone. Alone it has stood, less often an outpost of Western Palestine than a point of vantage against it. The one event by which this town becomes vivid in the Old Testament—the hanging of the bodies of Saul and Jonathan upon its walls—is but a symbol of the standing menace and insult it proved to Israel, from its proud position across the plain. In the earlier history Bethshan sustained a colony of Canaanites in the midst of Israel's territory; in the latter it belonged neither to Samaria nor to Galilee, but was a free city, chief of the league of Decapolis, with an alien and provoking population. In all its long history, it was Jewish for only thirty years, and gladly welcomed Pompey, who made it free again. Many other successful invaders, to whom it had willingly opened its doors, used it as a base of operations against the land which it ought to have defended—for example, Antiochus the Great, and Vespasian. Its capture by the Moslems in 634 A. D., settled the fate of Western Palestine. In 1187 the Crusaders left Bethshan to its fate, and thereby sealed their own. From its position on the high road from Damascus to Egypt, Bethshan must have seen many other sights and persons of great name in history. Josephus says that in his time Bethshan—then called Scythololis—was the largest city of the Decapolis. Its



territory was wide and rich. The ruins remaining attest a high degree of wealth and culture. Several temples have been traced, and there is a large amphitheater, of which so much is still preserved that it requires little effort to summon up about you, as you stand in the arena, the throng and passion of the city in its Greek days. No Christian can stand among these ruins without remembering that during the persecution of Decius and Diocletian the amphitheaters of Syria were used for the slaughter of the confessors of Christ.



PENTATEUCH.

## CHAPTER XI.

### GALILEE.

65. THIS name, which binds together so many of the most holy memories of our race, means in itself

**THE NAME  
GALILEE.**

nothing more than the ring. Galil, as the easily slipping words testify, is anything that rolls, or is round. It is used of balls or rings (Esther 1, 6), or the leaf of a door turning on its hinge (1 Kings 6, 34). Like our circuit, it was applied, geographically, to any well-defined region, as, for example, the region east of Jerusalem, which Ezekiel calls the Galilee, or to the Galilees of the Jordan, or to the Galilees of the Philistines. How it came to be the peculiar title of one district, and take rank among the most significant names of the world, was as follows: Galilee of the Gentiles was applied to the northern border of Israel, which was pressed and permeated from three sides by foreign tribes. Thence the name gradually spread, till in Isaiah's time it was as far south as the Lake of Gennesaret (Isa. 9, 11). By the time of the Maccabees it had reached the Plain of Esdraelon, and covered the whole of the most northerly of the three provinces into which, after the Exile, the land west of Jordan was divided.

The population remained far more Gentile than before. The Jews who settled in Galilee after the return from Babylon were few, and about 164 B. C.

Simon Maccabeus had to bring them all back to Judæa. But the extension of the Jewish state under John

**THE PEOPLE.** Hyrcanus, 135-105 B. C., must have enabled many Jews to return to

the attractive province without fear of persecution, and either that monarch or his successor added Galilee to his domains, and sought to enforce the law upon its inhabitants. Very soon afterwards, in 104, Galilee had developed a loyalty to the Jewish state sufficient to throw off a strong invader. From this time onwards it was, therefore, natural to drop out of her name the words, *of the Gentiles*, which were before this time not always used, but the definite article was retained, and throughout the New Testament she was known as *The Galilee*. It was, we can understand, pleasing to the patriotism of her proud inhabitants to call their famous and beautiful province *The Region*.

The natural boundaries of Galilee are obvious. South, the Plain of Esdraelon, the southern and not

**THE** the northern edge of the Plain;

**BOUNDARIES.** north, the great gorge of the Litany cutting off Lebanon; east, the valley of the Jordan and the Lake of Gennesaret, and west, the narrow Phœnician coast. This region coincides pretty closely with the territory of four tribes—Issachur, Zebulon, Asher and Naphtali. But the sea-coast, claimed for Zebulon and Asher, never belonged either to them or to the province of Galilee; it was always Gentile. On the other hand, owing to the weakness of the Samaritans, Carmel was reckoned to Galilee when it was not in the

hands of the men of Tyre ; and the eastern shores of Gennesaret also fell within the province. Exclusive of these two additions, Galilee measured about fifty miles north to south, and from twenty-five to thirty-five east and west. The area was only about 1,600 square miles.

66. From the intricacy of its highlands, the map of Galilee seems at first impossible to arrange to the eye. But with a little care, the ruling features are dis-

**DIVISIONS.** tinguished, and the whole province

falls into four divisions. There is the Jordan Valley with its two lakes along the east, sinking from Hermon's base to more than 700 feet below the level of the ocean opposite Bethshan. From this valley, and corresponding roughly to its three divisions, below the lake of Tiberias, the lake itself, and above the lake, three belts or strips run westward ; first, the Plain of Esdraelon ; second, the so-called Lower Galilee, a series of long parallel ranges, all below 1,850 feet, which, with broad valleys between them, cross from the plateau above Tiberias to the maritime plains of Haifa and Accho ; and, third, Upper Galilee, a series of plateaus with a double water-parting, and surrounded by hills from 2,000 to 4,000 feet. As you gaze north from the Samaritan border, these three zones rise in steps one above another to the beginnings of Lebanon ; and from the northeast, over the gulf of Jordan, the snowy head of Hermon looks down across them.

The controlling feature of Galilee is her relation to



the great mountains. Hosea has aptly described this in the picture which he gives of God's grace. It will

**HERMON'S IN-  
FLUENCE.**

be as the dew unto Israel. He shall blossom as the lily, and cast forth his roots like Lebanon. Galilee is literally the casting forth of the roots of Lebanon. As the supports of a great oak run up above ground, so the gradual hills of Galilee rise from Esdraelon and Jordan and the Phœnician coast, upon that tremendous northern mountain. It is not Lebanon, however, but the opposite range of Hermon, which dominates the view. Among his own roots Lebanon is out of sight ; whereas that long glistening ridge, that stands aloof, always brings the eye back to itself. In summer, hot harvesters from every field lift their hearts to Hermon's snow ; and the heavy dews of night they call his gift. How closely Hermon was identified with Galilee, is seen from his association with the most characteristic of the Galilean hills ; Tabor and Hermon rejoice in Thy name (Psalms 89, 12).

To her dependence upon the Lebanons Galilee owes her water and her immense superiority to both Judæa and Samaria in fruitfulness. This

**WATER.**

is not because Galilee has a greater rainfall—her excess in that respect is slight, and during the dry season showers are almost as unknown as in the rest of Palestine. But the moistures, seen and unseen, which the westerly winds lavish on the Lebanons, are stored by them for Galilee's sake, and dispensed to her with unfailing regularity

all round the year. They break out in the full-born rivers of the upper Jordan valley and in the wealth of wells among her hills. At a time when Judæa is dry, they feed the streams of Gennesaret and Esdraelon. In winter the springs of Kishon burst so richly from the ground, that the great plain about Tabor is a quagmire ; even in summer there are fountains in Esdraelon, round which the thickets keep green; and in the glens running up to Lower Galilee the paths cross rivulets, and sometimes wind round a marsh. In fact the difference in this respect between Galilee and Judæa, is just the difference between their names, the one liquid and musical like her running waters, the other dry and dead like the sound of your horse's hoof, on her hard and blistered rock.

So much water means exuberant fertility. Tabor is covered with bushes, and, on its northern side, with large groves of forest trees. The road which goes up

**FERTILITY.**

from the Bay of Accho to Nazareth winds among woods of oak, with an abundance of flowers and grass. Often, indeed, the limestone breaks out bare and dusty as in Judæa itself, but over most of Lower Galilee there is a profusion of trees, and in the valleys olive orchards and fields of grain. Upper Galilee also is an undulating table-land, arable and everywhere well tilled, with swelling hills in view all round, covered with shrubs and trees. Above Tyre there is a great plateau sloping westward. Throughout the province olives are so abundant that

a proverb runs, It is easier to raise a legion of olives in Galilee than to bring up a child in Jerusalem.

Asher, his bread is fat.

And he yieldeth the dainties of a king.

Blessed be Asher above children,

And let him dip his foot in oil!

O Naphtali, satisfied with favor,

And full of the blessing of Jehovah (Deut. 33, 23-24).

On these broad heights, open to the sunshine and the breeze, life is free and exhilarating. Naphtali is as a hind let loose (Gen. 49, 21). This beautiful figure fully expresses the feelings which are bred by health, the spaciousness, the high freedom and the glorious outlook of Upper Galilee. The history of Galilee has no intervals of silence or of loneliness; the noise of a close and busy life is always audible; and to every crisis crowds immediately swarm.

67. The nature of the people was volcanic like her geologic formations. Hot sulphur springs flow by Tiberias, and the whole province has been shaken by earthquakes; the most recent was that in 1837, which overthrew the walls of Tiberias, and killed so large a number of the population of Safed and other towns. They had an ill fame for quarreling. We remember two Galileans who wished to call down fire from heaven on those who were only discourteous to them (Luke 9, 54). Yet this inner fire was an essential of manhood. It burns the meanness out of men, and can flash forth

**A FIERY  
POPULACE.**

in great passions for righteousness. From first to last the Galileans were a chivalrous and gallant race. Zebulon was a people jeoparding their life to the death, and Naphtali on the high places of the field (Judges 5, 18). With the same desperate zeal, their sons attempted the forlorn hope of breaking the Roman power. The Galileans, according to the Talmud, were more anxious for honor than for money; the contrary was true of Judæa. For this cause also our Lord chose his friends from this people; and it was not a Galilean who betrayed him; it was the only Judæan among the twelve.

When we turn from the physical characteristics of this province of the subterranean fires and waters to her political geography, we find influences as bold and inspiring as those we have noticed. We may select three as the chief—the neighborhood of classic scenes of Hebrew history; the great world-roads which cross Galilee; the surrounding heathen civilizations.

68. It is often taken for granted that the Galilee of our Lord's day was a new land with an illegitimate people, without history, without tradition, without prophetic succession. This notion is inspired by such proverbs as, "Search and see, for out of Galilee cometh no prophet. Can any good come out of Nazareth?" But these utterances were due to the spitfire pride of Judæa, that had contempt for the coarse dialect of the Galileans, and for their intercourse with the heathen. The province, it is true, had been



under the law for only a little more than a century. Her customs and laws, even on such important matters as marriage and intercourse with the heathen, her coins and weights, her dialect, were all sufficiently different from those of Judæa to excite popular sentiment in the latter, and provide the scribes with some quotable reasons for their hostility. But then Galilee had much reason to resent the scorn of Judæa.

**SACRED SOIL.** Behind the Exile, Galilee had traditions, a prophetic succession, and a history almost as splendid as Judah's own. She was not out of the way of the great scenes of former days. Carmel, Kishon, Megiddo, Jezreel, Gilboa, Shunem, Tabor, Gilead, Bashan, the waters of Merom, Hazor and Kadesh, were all within touch or sight. She shared with Judæa even the exploits of the Macabees. By Gennesaret was Jonathan's march, by Merom the scene of his heroic rally, when his forces were in flight, and of his great victory. On the other side, at Accho, was his treacherous capture, the beginning of his martyrdom. Galilee, therefore, lived as openly as Judæa in face of the glories of the people. Her latent fires had everywhere visible provocation. The foot of the invader could tread no league of her soil without starting the voices of fathers who had labored and fought for her, without reawaking promises which the greatest prophets had lavished upon her future.

Consider the preparation which all this must have effected for the ministry of our Lord. That the

Messianic tempers were stronger in Galilean than in any other Jewish hearts is most certain. While Judæa's religion had for its characteristic a zeal for the law, Galilee's was distinguished by the nobler, the more potential passion of hope. Therefore it was to Galilee that Jesus came preaching that the kingdom of Heaven is at hand; it was the Galilean patriotism that he chose to refine to diviner issues. Among the Jews to-day, Galilee has as many holy places as Judæa, and Safed and Tiberias are revered along with Hebron and Jerusalem. This was brought about by the movements of the Sanhedrim. After the defeat of the last Jewish revolt at Bettir (134 A. D.), the Sanhedrim migrated north from Jabneh in the Philistine plain to Oshah, just north of Carmel, and thence gradually eastward across Lower Galilee to unclean and cursed Tiberias. Here the last Sanhedrim sat, and the Mishna was edited. Here is the tomb of Maimonides.

69. The next great features of Galilee are her roads. This garden of the Lord is crossed by many of the world's most famous highways.

#### **HIGHWAYS.**

Judæa was on the road to nowhere ; Galilee is covered with roads to everywhere—roads from the harbors of the Phœnician coast to Samaria, Gilead, Hauran and Damascus ; roads from Sharon to the Valley of the Jordan ; roads from the sea to the desert ; roads from Egypt to Assyria. They were not confined to Esdraelon and the Jordan valley. They ran over Lower Galilee by its long parallel valleys, and

even crossed the high plateau of Upper Galilee on the shortest direction from Tyre to Damascus. A review of these highways will immensely enhance our appreciation of Galilee's history. They can be traced by the current lines of traffic, by the great Khans which still exist in use or in ruin, and by the remains of Roman pavements.

From the earliest times to the present, a great thoroughfare had connected Damascus with the sea. Its direction has varied from age to age, according to political circumstances. The port of Damascus was sometimes at Tripoli, sometimes at Beyrout, sometimes Sidon or Tyre, sometimes Accho with Haifa. But, between Damascus and the first three of these rises the double range of Lebanon; the roads have twice over to climb many thousands of feet. To Tyre again the road must first compass Hermon to Banias or Hasbeya, and then cross the heights of Naphtali. This road was commanded by two crusading castles, now in ruins, at Hunin and at Tibnin. Accho alone was the natural port for Damascus, and the nearest way to Accho runs through Lower Galilee. Leaving Damascus the highway kept to the south of Hermon, upon the level region now called Jedur, and crossed the Jordan midway between the lakes of Merom and Gennesaret at the present bridge of the Daughters of Jacob. Thence it climbed to the Khan, called "of the pit of Joseph," and divided. One branch held west past Safed, by the line of valley between Lower and Upper Galilee, and came down by the Wady

Waziyeh upon Accho. Another branch went south to the Lake of Gennesaret at Khan Minyeh—one of the probable sites of Capernaum—and there forked again. One prong bent up the Plain of Gennesaret and the Wady Rubadiyeh, to rejoin the direct western branch at Rameh. Another left the Plain of Gennesaret up the famous Wady el Haman by Arbela to the plateau above Tiberias, and thence passing the great Khan “of the merchants” defiled between Tabor and the Nazareth hills upon Esdraelon, which it crossed to Megiddo, on the way to Sharon, to Philistia, to Egypt. A third branch from Kahn Minyeh continued due south by the Lake of Tiberias to Bethshan, from which the traveler might either ascend Esdraelon and rejoin the straight route to Egypt, or go up through Samaria to Jerusalem, or down Jordan to Jericho. But at Bethshan, or a little to the north of it, there came across Jordan another great road from Damascus. It had traversed the level Hauran and come down into the valley of the Jordan, by Aphek or by Gamala, and it went over to the Mediterranean either by Bethshan and Esdraelon, or up the Wady Fejjas to the plateau above the lake, and thence by the cross valley past Cana and Sepphoris to Accho.

The great west road from Damascus to the Mediterranean, in one or other of its branches, was the famous Way of the Sea. It may  
**THE WAY**  
**OF THE SEA.** have been so called by Isaiah when he heard along it the grievous march of the Assyrian armies, by way of the sea over Jordan, Galilee of



the nations. The Romans paved it and took taxes from its traffic; at one of its tolls, in Capernaum, Matthew sat at the receipt of custom (Mark 2, 14). It was then the great route of trade with the far East, and it continued to be so. The commerce of Damascus has at present an easier way to Beyrout by the splendid road which the French engineers built across the Lebanons; but the Way of the Sea is still used for the considerable exports on camel-back of grain from Hauran.

The great south road, the road for Egypt, which diverged from The Way of the Sea at the Lake of Galilee, was used equally for traffic and for war from the days of the patriarchs down to our own. From Abraham's time, every year that war was not afoot, camels have passed by this road to Egypt. How ancient the traffic! The great road of the East, from Accho across Lower Galilee to Bethshan, and over the Jordan into Gilead, was the road for Arabia. Up it have come through all ages, the Midianites, the children of the East. In the Roman period it connected the Asian frontier with the capital. Chariots, military troops, companies of officials and merchants passed by this road, between the Greek cities east of the Jordan, and Ptolemais, the port for Rome.

Of all things in Galilee, it is the sight of these immemorial roads that reminds one of the immortal figures of the parables of Christ. By them came the merchant man seeking goodly pearls, the king departing to receive his kingdom, the friend on a journey,

the householder arriving suddenly upon his servants, the prodigal son coming back from the far-off country. The far-off country! What a

**THE PERSONS  
OF THE  
PARABLES.**

meaning has this frequent phrase of Christ's, when you stand in Galilee by one of her great roads, roads which so easily carried willing feet from the pious homes of Asher and Naphtali to the harlot cities of Phœnicia, roads which were in touch with Rome and with Babylon.

Her roads carry us out upon the surroundings of Galilee. In the neighborhood of Judæa we have seen great deserts, some of which come up almost to the gates of the cities, and have impressed their austerity and foreboding of judgment upon the feelings and the literature of the people.

**ENVIRON-  
MENT.**

The very different temperament of the Galilean was explained in part by his very different environment. The desert is nowhere even visible from Galilee. Instead of it, the Galilee of our Lord's time had for neighbors the half Greek land of Phœnicia, with its mines and manufactures, its open ports, its traffic from the west; the fertile Hauran, with its frequent cities, where the Greek language was spoken, and the pagan people worshiped their old divinities under the names of the Greek gods; and Gilead, with the Decapolis, ten cities (more or less) of stately forums, amphitheatres and temples. We shall feel the full influence of all this upon Galilee when we go down to the Lake. Let us not forget that the environment of our Lord's Galilean ministry

was thronged and very gay, that it was Greek in all that the name can bring up to us of busy life, imposing art and sensuous religion. The effect upon the Galilean temperament is obvious. These are the influences which geography reveals bearing upon Galilee. We may find them all focussed in one town near the Lake, a town of supreme interest to us—Nazareth.

Nazareth is usually represented as a secluded and obscure village. There is a silence in the Gospels

**NAZARETH.** concerning Christ's childhood and youth. But the value of a vision of

the Holy Land, is that it fills the silences of the Holy Book, and from it we receive a very different idea of the early life of our Lord than has been generally current among us. The position of Nazareth is familiar to all. The village lies on the most southern of the ranges of Lower Galilee, and on the edge just above the Plain of Esdraelon. You cannot see the surrounding country from Nazareth, for Nazareth rests in a basin of hills; it is necessary to climb the hill back of the village for the prospect. Here in plain sight of many of the places celebrated in the history of His country, the Saviour passed His childhood and youth. Here He was a child in one of these humble homes. Here He passed many years of toil and weariness, experiencing all human hardship that we might share His sympathy. The houses stand upon the western slope, which is quite steep and rises 400 or 500 feet high crowned with flowers to its very

summit. Hermon with its cap of snow is in full view on the northeast. The encircling hills have an unusual picturesqueness and charm. How often must Jesus have climbed this height, after a hard day's work at the carpenter's bench, to look abroad over this bright prospect of mountain, valley and plain! Often must He have gone to that fountain, the only lasting relic of Jesus in this home of His youth. Thus His character was matured for the great work of His public life.



A WATER CARRIER FROM NAZARETH.





POOLS OF SOLOMON.

## CHAPTER XII.

### THE JORDAN VALLEY.

70. THE third longitudinal section is the Jordan Valley, which is not only the most remarkable feature of the land of Palestine, but one of the most remark-

#### THE NAME.

able on the earth's surface. The name Jordan is generally traced from the root Jahrad, to descend or flow down. Probably this is correct; but whatever the meaning of the name as first uttered by those who gave it, undoubtedly the Jordan does descend as no other river does. The valley through which it flows was formerly a continuation of the plain which lies between the Lebanon and the Anti-Lebanon, known as Cœle-Syria, and in scripture usually called the entrance of Hamath (Num. 34, 8). Some fifty miles north of Hermon is the water-shed of that plain in the neighborhood of Baalbec. The Orontes, gathering the waters of the northern part, flows far northward until it reaches the valley in which Antioch lies, and there gains an outlet to the Mediterranean; while the Leontes, or Litany, draining the southern part of the plain, skirts the eastern base of the Lebanon range, till it is south of Hermon, and then suddenly turns westward and falls into the sea, six miles north of Tyre. Before it turns westward it flows a little way parallel to the Hasbany, one of the branches of the Jordan, and at

Hasbeiya the two rivers are quite close. Once, possibly, the Leontes flowed into the Jordan Valley, but, in what geologists call a late period, was driven back, and shut out by a volcanic eruption, and so forced to cut for itself a channel through which it now flows. A very slight cutting only is needed to return it to its old course, and unite it again with the Jordan.

At Hasbeiya is the northernmost and smallest spring head of the Jordan. It is there called the Hasbany, and flows out of a large, clear pool, and then, through olive groves and oleanders, finds its way down into the widespreading plain at the foot of Hermon. The main source of the Jordan is at Banias, called in the New Testament Cæsarea Philippi. Suddenly it burst into existence as a full-grown stream. It does not seem to flow out of the famous cave in the mountain side, but from under accumulated stones some 100 yards from it. It is like a good-sized stream running, not over, but from the foot of a mill-dam, with no visible stream above. Through a rich district, alive with water and beautiful with many trees, it makes its way to the site of Dan, now Tel-el-Kady, five miles south of Banias. There the Leddan rises. It is the third branch of the Jordan, springing also out of a great fountain, a full-grown stream at the beginning. The site of Dan is exceedingly beautiful, and must have always tempted dwellers to that spot. The united streams from Banias and Dan are thereafter joined by the Hasbany already named. The respective sizes of



these three streams, the Jordan, the Leddan and Hasbany, are as ten, five and three.

The Jordan thus formed flows on with a swift current and a much twisted course, through banks from twelve to twenty feet high, till it nears the waters of Merom, or Lake Huleh (Josh. 11, 5-7). The mount-



WELL OF HAROD.

**WATERS OF  
MEROM.**

ains on the western side of the valley rise abruptly to a great height. Just a little north of Lake Huleh, on the mountain sits Kedesh, from ancient times a strong fortress as well as a sacred city. The view from this side is very striking. The Jordan valley is here wide and comparatively flat, abundantly watered and fertile. On the east the land rises suddenly, and in the northeast



corner the noble Hermon rears itself to snowy heights, the isolated hill of Banias lying at its base crowned with the ruins of its once impregnable castle, and the road to Damascus winding up the valley which opens to the south of it. About six miles above Lake Huleh, the river loses itself in wide lagoons, and by no less than six different channels empties itself into the lake, through a papyrus-brake. In this part of its course the Jordan has descended nearly 1,100 feet. At Banias it is 1,080 feet, but at Lake Huleh only seven feet above sea-level. This is so nearly sea-level it may be conveniently spoken of, for comparison, as sea-level.

The whole valley is but four miles broad at Lake Huleh, and the surface of the lake is four miles long; but marshes reach several miles northward covered with the most extensive papyrus growths now known. The river leaves the lake also through a waste of islets and papyrus, and after two miles plunges into a narrow gorge, sometimes not over eighteen feet across, through which as a foaming torrent it roars along for nine miles to the Sea of Galilee. On its western side the hills rise so abruptly that Safed (supposed to be referred to in Matt. 5, 14), though but seven or eight miles from the river, is 2,750 feet above sea-level. The high land on the eastern side is known as the Jaulan. In the eleven miles between Lake Huleh and the Sea of Galilee, the river descends so rapidly, that the level of the Sea of Galilee is 682 feet below sea-level.

71. The Sea of Galilee is twelve and one-half

miles long, and at its widest point eight miles across.

**THE LAKE OF  
TIBERIAS.**

Precipices of limestone shut it close in on every side, except at its north-western corner where the Plain of Gennesaret lies, and at the north end, where the Jordan flows in, and has formed a small alluvial plain. At the middle of the eastern bank, the Wady Hammam opens on the sea as a gulley, and down it sudden blasts often burst. On the east the coast line is very steep, the table-land approaching close, and dropping suddenly to the sea. The rocky wall thus formed is cleft by the water courses which drain the plateau above. On the west, below Tiberias, are the hot springs of the Hammam, the Hammam of Josh. 19, 35, one of many signs of the volcanic character of this region. The waters are

**HOT SPRINGS.**

abundant ; and while ordinarily from 130 to 140 degrees Fahrenheit, their temperature rose so much on occasion of the great earthquake of 1837, that the thermometers available were inadequate to register it. At that time Safed was left in ruins, and 1,000 of its inhabitants were killed. From its low level, and the form of the hills around it, the Sea of Galilee is peculiarly liable to be swept by sudden and violent storms. The shores of the sea, once clad with tropical luxuriance of verdure, are now barren and all but treeless, and except at Tiberias on the west, almost without inhabitants, though in our Lord's time encircled with a dense and busy population. In spring the verdure is splendid,

but the great heat scorches up the grass, which a single spark will then ignite.

We do not realize that the greater part of our Lord's ministry was accomplished at what may be truly called the bottom of a trench, 682 feet below the level of the sea. As you go down into it by the road our Lord himself traversed from Nazareth to

**THE HORNS**

**OF HATTIN.**

Capernaum, there come up to meet you some signals of its wonderful peculiarity. Two wide terraced meadows are broken by dykes of basalt, and strewn with lava and pumice stone. History here records only scenes of flight and thirst and exhaustion. Across their southern end Sisera fled headlong and sought drink for his parched throat in the tent of Jael (Judg. 4, 17). Here in Crusading times the courage of Christendom was scorched to the heart, so as never to rally in all the East again. Where the heights of Hattin offer neither shade nor springs, the Crusaders came forth to meet Saladin. A hot July night without water was followed by a burning day, July 5, 1187, and to add to the horrors, the enemy set fire to the bushes. The smoke swept the fevered Christians into a panic; knights choked in their hot armor; the blinded foot-soldiers, breaking their ranks and dropping their weapons, were ridden down in mobs by the Moslem cavalry; and though here and there groups of brave men fought sun and fire and sword far on into the terrible afternoon, the defeat was utter. A militant Christianity met its judicial end within view of the

scenes where Christ proclaimed the Gospel of peace and went about doing good.

The lake lies in shape like a harp with the bulge to the northwest. Sweet waters full of fish, with a surface of sparkling blue, and breezes from the cool uplands, make of the lake at once food, drink and air, a rest to the eye, coolness in the heat, an escape from the crowd (Mark 6, 32), and a facility of travel very welcome in so exhausting a climate. Now only one town is visible, Tiberias, a poor, hot place of less than 5,000 inhabitants. Besides this there are not more than three or four small villages round all the coast. There are no farm-houses; the lights which come out at night on shore and hill are the camp fires of wandering Arabs. Seldom is a sail now seen on the surface of the lake. How very different it was in the days when Jesus came down from Nazareth to find his home and his disciples upon those shores. Where there are now no trees, there were then great woods; where there is but a boat or two, there were fleets of sails; where there is one town there were nine or ten. We know this from Josephus, who describes the province he governed and fought over only thirty-four years after our Lord's ministry, too short a time for the country to have changed. The Plain of Gennes-

**ANCIENT** aret at the northwest coast had soil  
**PROSPERITY.** so fruitful, that all sorts of trees would grow upon it, walnuts and palms and figs and olives. Even now one sees proofs of that luxuriance in the few rich patches of garden upon Gennes-



aret, in the wealth of flowers on the surrounding slopes, and in the glory of fern that springs up wherever there is a stream to give it water and a ruin to give it shade. There were nine cities round the lake, each said to have not less than 15,000 inhabitants, and some probably with more. Of these the sites of Tiberias and Magdala on the western shore, and of Gadara and Hippos on the eastern hills are certain. Bethsaida and Capernaum were at the north end, though where exactly, who can tell? Tarichæa is still a matter of controversy, and so is Chorazin. But this we do know, that whatever be the sites to which these names were originally attached, their towns formed round the now bare lake, an almost unbroken ring of buildings.

Tiberias is said to occupy the site of an old Jewish town. Why Herod chose this site is very clear.

**TIBERIAS.** There was too much commerce in Capernaum for a capital city. He sought a site dominated by a hill, where he could build a castle, yet be near the shore, and no doubt he found an advantage in being near the Baths, then famous throughout the Roman world. His plans were large; ruins still indicate a wall three miles long. Besides the imposing citadel, there was a palace, a forum, and a great synagogue. There is no record that Christ ever visited Tiberias. No true Jew would set foot on a site defiled by the bones which had been uncovered in digging the foundations, and by the great heathen images which stared down from the castle walls. But

the surroundings of Tiberias, too, were repellent. Capernaum and Bethsaida must have been more healthy ; nevertheless, while Bethsaida and Capernaum have passed away, Tiberias endures, and the name of the morbid tyrant still stamps a region from which that of Jesus has vanquished. But Christ went up these roads to rule the world.



PLAIN OF GENNESARET.

North of Tiberias lay Magdala, the present Medjel on the Plain of Gennesaret, and Capernaum, Bethsaida and Chorazin, upon sites which will probably always remain matters of dispute. Chorazin is probably the ruins of Kera-seh, northwards from Tell-Hum ; Capernaum has been assigned both to Tell-Hum, a mile west of the issue of the Jordan, and also to Khan Minyeh, on the southern edge of Gennesaret ; but the evidence is greatly in favor of the latter site, for the references in the Gospels all suit Khan Minyeh. There was the home of

**THE LAKE  
CITIES.**

Jesus, there was the birth-place of the Gospel, at that northeast corner of fair Gennesaret, where the waves beat now on an abandoned shore, but where once was a busy town, and the great road from east to west poured its daily stream of life. With regard to Bethsaida, it has been supposed by most that the references in the Gospel require us to conceive of two places of that name. Of one of these there can be no doubt; Bethsaida, Fisher-Home, was the name of a village on the east bank of Jordan, and near the river's mouth, which the tetrarch Philip rebuilt and named it Julius, in honor of the daughter of Augustus. This is the Bethsaida to which Jesus withdrew on hearing of

**TWO** the Baptist's death, and near which  
**BETHSAIDAS.** was the desert place, described by John (6, 10), as on the other side of the Sea of Galilee, where the five thousand, who had followed Him on foot by the fords over Jordan, were miraculously fed. The level plain on the east of the Jordan, so fertile that some have claimed it for Gennesaret, helps us to understand how there was much grass in the place (Mark 6, 39). When the meal was over, Jesus, we are told, constrained his disciples to go to the other side before towards Bethsaida. This does not oblige us to look for another Bethsaida across on the west side of the Jordan, for the miracle may have taken place down the lake, and Jesus simply gave the order to return to Bethsaida Julius. Wherever these three—Capernaum, Bethsaida and Chorazin—may have been, the well-nigh complete obliteration of all of them

is remarkable in this, that they were the very three towns which our Saviour condemned to humiliation.

Down the east coast the city of Gergesa has been identified with the ruins known as Khersa, at the only portion of that coast on which the steep hills come down to the shore. Hippos was the present Susiyeh, and Gadara looked up from the lake from the heights immediately south of the Yarmuk.

In the time of our Lord, Galilee must have mirrored within the outline of her guardian hills little else than city walls, houses, synagogues, wharves and factories. Greek architecture hung its magnificence over her simple life; Herod's castle, temple and theaters in Tiberias; the bath-houses at Hammath; a hippodrome

**FORMER  
MAGNIFI-  
CENCE.**

at Tarichæa; the amphitheater in Gadara, looking up the lake with the acropolis above it, and the paved street with its triumphal archway; the great Greek villas on the heights above Gadara, with a Roman camp or two, high enough up the slopes to catch the western breeze, and daily sending its troops to relieve guard in the cities. All this was what imposed itself on that simple open-air life of fields and roads and boats, which we see in the Gospels, so sunny and so free. Amid the sowing and reaping, the fishing and mending of nets, the journeying to and fro on foot, all the simple habits of the native life, do we not catch some shadows of that other world, which had grown up around it, in the crowds that are said to grind on one another in the narrow lanes, like grain



between mill-stones (Mark 5, 24); in the figures of the centurion, the publican, the demoniac crying that his name was Legion; in the stories of the pulling down of barns and the building of greater; of opulent householders leaving their well-appointed villas for a time, with every servant in his place, and the porter set to watch; of market places and streets and lanes; in the comparison of the towns on the lake to great cities; Sodom and Gomorrah, Tyre and Sidon and Nineveh; in all the mention of the sins of a city (Luke 7, 37), and of Mammon, and all the things after which the Gentiles seek, and in the acknowledgment that Galilee was a place where a man might gain the whole world (Luke 9, 25).

The industries of the Lake of Galilee were agricultural and fruit-growing; dyeing and tanning, with every department of a large carrying trade, but chiefly fishing, boat-building and fish-curing. Of the last there is no trace in the Gospels. The fisheries themselves were pursued by thousands of families. They were no monopoly, but the fishing grounds, best at the north end of the lake, where the streams entered, were free to all, and the trade was very profitable.

It was in the ranks of those who pursued this free and hardy industry that Christ looked for his disciples.

Not wealthy, they were yet independent, with no servile tempers about them; and with no private or trade wrongs disadjusting their consciences. This was one of the rea-

#### TRADES.

#### THE APOSTLES.

sons for which our Lord chose them. In that age it would have been easy to gather, as David did into the Cave of Adullam, all that were in debt, or in distress or discontented, or had run away from their masters. But such would not have been the men to preach a spiritual gospel, the coming, not of a national, but of a universal kingdom. Christ went to a trade that had no private wrongs; and called men, not from their dreams, but from work they were contented to do from day to day till something higher should touch them. And so it has come to pass that not the jargon of the fanatics and brigands in the highlands of Galilee, but the speech of the fishermen of her lake, and the instruments of their simple craft, have become the language and symbolism of the world's religion.

72. Among the rivers of the world, the Jordan is unique by a twofold distinction of Nature and History. There are hundreds of other streams larger, more useful or more beautiful; there is none which has been more spoken about by mankind. In influence upon the imagination of mankind, the Nile is, perhaps, the Jordan's only competitor. He has drawn to his valley one after another of the great races of the world; his mystery and annual miracle have impressed the mind equally of ancient and of modern man. But the Nile has never been adopted by a universal religion. To the fathers of human civilization that silent flood, which cut the land in two, across which their dead

**THE JORDAN  
UNIQUE.**

were ferried, and the Lord Sun himself passed daily to his death among the desert hills, was the symbolic border of the next world. But who now knows this, who feels it, except as a fact of very ancient history? Whereas, still to half the world, the short, thin thread of the Jordan is the symbol of both great frontiers of the spirit's life on earth—the baptism through which it passes into God's church, and the waters of death which divide this pilgrim fellowship from the promised land. There may be something on the surface of another planet to match the Jordan valley; there is nothing on this, nothing else like this deep, this colossal ditch. Geologists tell us that when these regions were covered with water, from which the granite peaks of

**GEOLOGICAL**

**FORMATION.**

Sinai alone protruded, great deposits of limestone were laid upon that old ocean bed. Under a pressure from east and west the limestone rose above the water in long folds, running north and south. Two of these folds are now the ranges on either side of the Jordan valley, but the valley is due, not only to their elevation, but also to a violent rupture of the strata between them. This "Fault" is not confined to that portion of the valley which is beneath the sea-level; it extends all the way from northern Syria, to the gulf of Akaba, or two hundred and fifty miles. Then there followed a period of great rains with perpetual snow and glaciers on Lebanon, during which the valley was filled with fresh water. How the valley passed from that con-

dition to its present state is not clear, perhaps, by sudden convulsion due to volcanic disturbance.

At the south end of the lake, the ribbon of coast widens and the Jordan cuts through it, striking at first  
**SOUTH OF** due west, and then south by the foot  
**GALILEE.** of the hills. Four miles broad, the

Jordan valley leaves a wide prospect from the lake southward, that is closed only by the cliffs of the gorge to which it narrows twenty miles away. The fall for some distance is at the rate of forty feet for each mile. Its first important affluent is the Yarmuk, or Hieromax, which comes from the east with the water of the Hauran, and which, after passing the ruins of the ancient Gadara, joins the Jordan four miles below its outflow from the sea. From the Lake of Galilee to the Dead Sea the Jordan valley is sixty-five miles long, and though the windings of the river are at no time very far from the straight line, yet these are so numerous that the actual course of the river bed from the Sea of Galilee to the Salt Sea measures nearly 200 miles. When about half way to the Dead Sea it is joined by the waters of the Jabbok, or Wady el Zerka, which comes from the east through the mountains of Gilead; and almost opposite to it, on the west, the waters which rise about Shechem and Enon pour down the Wady Ferah. Instead of running out eastward direct into the Jordan, the Farah flows some five or six miles  
**WIDTH.** parallel ere uniting with it. The  
width of the valley varies considerably. Generally speaking, it widens as it descends.



For the first dozen miles it is scarcely five miles across. Where the Plain of Esdraelon joins it, it is about eight miles wide, and there Abel-meholah lies embayed south of the Jalud. Ten miles south of Bethshan the Samaritan hills press eastward, and for the next thirteen the river runs closely by their feet, and the valley is three miles wide. Again the Samaritan hills withdraw, and the valley widens first to eight miles and then gradually to fourteen, which is the breadth at Jericho. We have, then, between Galilee and the Dead Sea, a long narrow vale, twice expanding—at Bethshan and at Jericho—to the dimensions of a plain. A large part of this valley is of exuberant fertility. The heat is that of a hot-house; wherever water comes the flowers rise to the knee, and grass often to the shoulder. Swamps abound, and there is much malaria. Most rivers in valleys so wide and well-watered mean the presence of great cities or at least of much cultivation.

**WHY UNINHABITED.**

But the valley of the Jordan never seems to have been a populous place. Why, then, have towns always been so few in the valley, and why has it so much deserved the name of wilderness? The reasons are three. From early spring to late autumn the heat is intolerable and parches all vegetation not constantly watered. Again, in ancient times the valley was infested with wild beasts. Driven from the peopled hills, their covert and stronghold was the jungle of the Jordan (2 Kings 17, 25). A still more serious hindrance was the frequency with which it was overrun by the Arabs. We must, therefore, seek for the role of this valley in his-

tory in another direction than that along which its possible fertility points us. We find it in two directions.

73. The Jordan was a border and barrier. We have seen how the river itself tells us this by the depth of its valley, its unuseful, unlovely course, its muddy banks and their jungle. The Psalmist hears in it no music (Ps. 42, 6); the prophet speaks only of its rankness and danger (Jer. 12, 5); it excites the

**A BARRIER.**

ridicule of those who know its sister Syrian rivers (2 Kings 4); the exiles by Babel's streams think not upon Jordan's rush of water, but upon the arid Jerusalem (Ps. 137); and when a symbol is needed of the water of life, the Psalmist ignores his country's only river, and floods for his purpose, the dry bed of the Kedron (Ps. 46). Jordan was only a boundary, a line to traverse, and, in nearly all of the texts in which the name occurs, it is governed by a preposition, unto, over, across. Such a frontier had no especial military value. It was never a line of defense. Perhaps its mission did not consist so much in shutting out the tribes of the east, as in giving to such of them as drifted over, a visible and impressive reason why they should not return. Its effect was thus not military but moral.

74. Jordan has been associated with the figures of two of Israel's greatest prophets, Elijah and John the Baptist. We are not to be surprised that as his end approached Elijah should feel himself driven towards that border, across which he had first burst so mysteriously upon Israel (1 Kings 17, 1), and to

which he had withdrawn while waiting for his word to accomplish itself. Stage by stage he came down from the high center of the land to its lowest lonely valley (2 Kings 2). At each

**ELIJAH.** stage Elisha said: "As the Lord liveth I will not leave thee." So these two, leaving the sons of the prophets behind, passing down as planets pass to their setting through the groups of lesser stars, came to the Jordan. In front there was no promised land visible, behind nothing but that single follower; and so the end came. The river that had drawn back at a nation's feet, parted at the stroke of one man. He passed away suddenly as he had come, seen by one only to whom he left his spirit. Jordan, that had owned the people of God, now owns the Prophet.

What a congenial clime for the ministry of that other Elijah, John the Baptist! Here he found the

**JOHN THE BAPTIST.** two requisites, solitude and water. Here also those vivid figures of his preaching: The ax laid to the roots (Matt. 3, 10); the stones to raise up as children of Abraham; the fires chasing before them the scorpions and the vipers (Matt. 3, 9). Here Elisha bade Naaman to bathe his leprousy away. John called on Israel to be baptized in token of repentance. Where Elijah bequeathed his spirit upon his successor, John cried There cometh He that is mightier than I; He shall baptize you with the Holy Ghost (Matt. 3, 11). And so what was never a great Jewish river has become a very great Christian one.

## CHAPTER XIII.

### EASTERN PALESTINE.

75. THE fourth and last longitudinal section of the land is the mountain range and plateau lying beyond the Jordan, and spreading out on

#### HERMON.

the eastwards. It is the prolongation of the Anti-Lebanon. At the north rises Hermon, almost attaining the line of perpetual snow, its actual height being 9,200 feet. Hermon is by some interpreted as "the lofty," by others as "the sanctuary." The difference will not appear so great when it is remembered that every high mountain was a holy place. This mountain had also the name of Sirion among the Phœnicians, apparently from its glittering as a breast-plate. The Amorites, impressed by the same appearance, named it Shenir (Deut. 3, 9). It is also called Sion, "the elevated," in Deut. 4, 48, a name not to be confounded with Zion, which means "sunny or dry." Its modern Arabic name is "Jebel-esh-Sheik." Upon its upper slope the snow lies usually till the end of August, while the crevices on which the sun does not directly beat are never clear of it. Hermon is seen from afar, even from Eastern Judæa, in the descent from Marsaba to the Dead Sea; at Damascus its shape seems quite different; it there towers over the plain with commanding aspect, and indeed almost seems to overhang the city as it rises



against the western sky at sunset. Of its three peaks, the western is the lower, the other two being of the same height.

The view from the summit is described as magnificent. To the east, close by, is Damascus amid its gardens, while beyond stretches afar

**A PROSPECT.** the desolate plain in which the rivers of Damascus lose themselves, the horizon being broken by the hill of Bashan, seventy miles off. To the southeast lies the treeless, waterless Lejah, a basin scarred with deep gorges and dotted with extinct craters. Southward the eye rests on the mountains of Bashan and Gilead as far as the line of the Jabbok, beyond which the height of Jebel Osha shuts in the view, and ranges down the Jordan valley, across the Sea of Galilee, over the mountains of Ephraim and the wilderness of Judah. Further west the Galilean hills and the heights of Carmel are clearly seen. A very notable feature of this mountain, alluded to in the Bible, is the rapidity with which the clouds form about it, and the abundance of dew by night, which drenches everything, even through waterproof coverings (Ps. 133, 3). This is caused by the extremes of temperature in the Jordan valley and on the mountain sides.

76. South of Hermon, reaching to the Jabbok, lay Bashan, an extensive region, parts of which were at one time densely populated. It included El-Lejah, which is named in scripture Argob, the stony (Deut. 3, 4). Bashan included also the Hauran, afterwards

Auranitis, beyond which to the southeast lay Bozrah (Is. 63, 1). The name of Bashan remains in El-Battein, applied still to the district southeast from the Sea of Galilee. The great ford Abarah led over to it from the plain of Jezreel, and this explains, John 1, 28, where the authorized version reads Bethabara, and the revised version, Bethany beyond Jordan. For the modern name of the district is El-Bethaniah. Geshur (2 Sam. 13, 37) lay in the north of Bashan, Maachah on the northwest, and the land of Tob in the west, just south of the Sea of Galilee, its name surviving in that of the town Tayibeh, which has the significance in Arabic of Tob in Hebrew, that is "Good." Bashan has always been famous for its pasturage and cattle, and also for its great oaks, specimens of which are yet to be seen. The ruins thickly strewn, tell how populous it was. Across Bashan lay the routes of armies and caravans, some descending by the river courses into the Jordan to cross Palestine, and some holding on south on the eastern table-land, like the great Haj road to this day, leading out to Edom and Arabia.

77. Gilead (Deut. 34, 1), extended for some twenty-five miles south from the Yarmuk. The beauty and fertility of Gilead has always been proverbial. Its general level is about 2,000 feet above the sea. The highest point is Jebel Osha (3,597 feet), in the northwestern corner of the land just south of the Jabbok (Gen. 32, 22). Between the Jabbok and the Wady Heshbon, the

horsemen ride by clear mountain brooks through glades of oak and terebinth, with dark pines above. The valleys green with grain, the streams fringed with oleander, the magnificent screen of green, yellow and russet foliage which covered the steep slopes, presented a scene of quiet beauty, of checkered light and shade of uneastern aspect which makes Mount Gilead a veritable land of promise.

The course of the Jabbok forms three-fourths of a circle. It rises in the southeastern part of Gilead, and sweeps round with a wide bend northward, and then passes westward to the Jordan about the base of Mount Gilead. In this course it embraces a circular basin, called El-Beja, round which are hills covered with oak forests. The southern part of Gilead lying just north of the Wady Heshbon was the land of the Ammonites, their capital, or Rabbath-Ammon (Deut. 3, 11), lying at the southern spring of the Jabbok.

78. South of Wady Heshbon the land of Moab stretched along the eastern side of the Salt Sea. The

**MOAB.**

portion between Heshbon and Arnon became the territory of Reuben, and the Moabites dwelt to the south of the Arnon (Deut. 2, 36). The mountains which go down in great steps to the edge of the sea, form on the west a sure wall of defense, for they are practically unassailable. From these, which bear the name of Abarim, the table-land spreads eastward in rolling pastures. The great wall of the Abarim range is seen even from Jerusalem, forming a conspicuous object in its scenery beyond the

south shoulder of Olivet. At its north end the deep cleft of the Wady Heshbon leads down to Abel Shittim and the Jordan passage over against Jericho. Immediately south of this are the Springs of Pisgah, now Ain Musa, the last camp of Israel before descending to the Jordan (Deut. 3, 17). Nebo still preserves its name, which seems to have applied to the actual point of the mountain. Zophim (Num. 23, 14) is at Talet-es-Sufa. A little higher up is the ridge of Siaghah or Pisgah, the flat top of which is Nebo.

79. Ten miles south of Nebo the edge of the plateau is divided by the deep ravine of the Zerka Main, the ancient Callirhoe. This is now identified with Nahaliel (Num. 21, 19), the Valley of God, which may signify no more than the great valley, or may be connected with the Baal-worship of this district. The lofty mountain of Jebel Attarus stands on the south of the valley. Its height and imposing aspect have led some to mistake it for Mount Nebo. From its summit Bethlehem and Jerusalem, Gerizim and Gilboa may be seen. It rivals Jebel Osha in height.

Twelve miles south of the Callirhoe flows the Arnon, falling into the Dead Sea just half way down

**RIVER ARNON.** its eastern shore. This gorge is of great depth; the river absolutely splits by its narrow channel the great Moab range to its very base for several thousand feet, yet its channel is not more than one hundred feet wide. About fifteen miles up from the mouth of the Arnon stands Aroer (Num. 32, 34), now Arair, and at that distance from



the Dead Sea the ravine on the edge of which it stands is 1,500 feet deep. Yet fifteen miles further to the south, the Wady Kerak similarly cleaves the plateau opening into the sea close to the northern side of El Lisan. This valley is named from the Kerak, the "nest in the rock" of Moab, which stands on a solitary height 2,700 feet above the sea. At the south-eastern corner of the Dead Sea is the Ghor es Safieh. Allusion is made to it in the book of the wars of the Lord, quoted in Num. 21, 14: "Wherefore it is said, What he did in Suphah." This was the extreme south of Moab. From this western edge Moab stretched far out eastward, a land singularly adapted to the pasturing of flocks—a rolling, treeless plain, with hillocks rising over it which are crowned with the ruins of former cities. Extensive remains of cisterns and vineyards testify to the density of its population in ancient times.



MARTHA.

## CHAPTER XIV.

### SOME NESTING-PLACES OF BIBLE HISTORY.

80. NOTICE the character of the hill-country as a place of refuge and of strength. The plains were feasible for cavalry and for chariots; **THE HILL COUNTRY.** the plains must bear the brunt of war, while the mountains are comparatively remote. All the Central Range, and the center of the Eastern Range was mountain, fit for infantry only. The Maritime Plain, Esdraelon and the Jordan Valley were feasible for cavalry and for chariots. The mountain land represents Israel's proper possession, first won, and last lost, while all the valley land was hardly won, and scarcely kept, and soon came under the great invading empires. Not only the course of war, but also the advance of culture is explained by this general distinction between hilly and level land. The Central Range in Judah and Ephraim formed Israel's most constant sanctuary. From the high table-land she was driven by the chariots of Syria; she held Moab only at intervals; the Canaanites kept her out of the Upper Jordan Valley and Esdraelon; and, except for two brief triumphs in the morning and in the evening of her history, the Philistines kept her out of the Maritime Plain. So, when the Greeks came, the regions they covered were the coast, the Jordan Valley, the Hauran, the eastern levels of

Gilead and Moab. And so, when the Romans came, the tactics of their great generals were to secure all the plains, and, last of all, the high, close Judæa.

On her hills, Israel enjoyed all the advantages of a healthy and bracing climate, with the addition of such

**HILL**

**CLIMATE.**

stimulus and strain as come from a considerable range of the daily temperature, as well as from the neighborhood of extreme heat, in the Jordan valley and in the western plain.

Some tribes suffered these changes of temperature more than others. Most subject to them were the highlanders of Mount Ephraim, who had fields in the Jordan valley, and the Galileans whose province included both the heights of Naphtali and the tropical basin in which the Lake of Galilee lies. In their journeys through this land from the Jordan to Cana,

**A HARDY**

**RACE.**

from Nazareth to Capernaum, from Capernaum to the highlands of Cæsarea Philippi, our Lord and His disciples, often with no roof to cover their heads at night, must have felt the cold range of the ample Syrian temperature. But these are the conditions which breed a hardy and elastic frame of body. The national type which was formed in them for nearly two thousand years, was certain to prove at once tough and adaptable. To the singular variety of the climate in which the Jewish nation grew up, we may justly trace much of the physical persistence and versatility which has made Jews at home in every quarter of the globe. This is something very different from the purely Semitic frame

of body which has been tempered only by the monotonous conditions of the desert. The Arab has never proved himself so successful a colonist as the Jew. And we have in these times another instance of the educating power of the climate of Palestine. The emigration of Syrians from the Turkish empire is steadily proceeding, and the Syrians are making good colonists in America and Australia.

There is one other effect of the climate of the Holy Land which is quite as important. It is a climate **A CHANGEABLE CLIMATE.** which lends itself to the service of moral ideas. In the first place it is not mechanically regular. Unlike that of Egypt, the climate of Syria does not depend upon a few simple and unfailing phenomena, upon one great instrument like the Nile to whose operations man has but to link his own labor and the fruits of the year are inevitable. In the Palestine year there is no inevitableness. Fertility does not spring from a source which is within control of man's spade, and by which he can defy a brazen and illiberal heaven. It comes down from heaven, and if heaven seems to withhold it, there is nothing else within a man's reach to substitute for it. The climate of Palestine is regular enough to provoke men to methodical labor for its fruits, but the regularity is often interrupted. The early rains or the later rains fail, drought comes occasionally for two years in succession, and that means famine and pestilence. There are, too, the visitations of the locust, which are said to be bad every fifth or sixth year ; and



there are earthquakes, also periodical in Syria. Thus the imagination is roused to feel the presence of a will behind nature in face of whose interruptions of the fruitfulness or stability of the land man is absolutely helpless.

To such a climate, then, is partly due Israel's lessons in the doctrine of Providence. In the Book of Deuteronomy this is emphasized by a contrast with Egypt. For the land whither thou goest in to possess it, is not like the land of Egypt, whence ye

**DEPENDENCE**      came out, where thou sowedest thy  
**UPON GOD.**      seed, and wateredest it with thy foot

as a garden of herbs—that is, where everything is so much under man's control, where man has all nature at his foot like a little garden, where he has but to link himself to the mechanical processes of nature, and the fruits of the year are inevitable. But the land whither ye are passing over to possess it, is a land of hills and valleys, of the rain of heaven it drinketh water; and which Jehovah thy God himself looketh after; continually are the eyes of Jehovah thy God upon it, from the beginning of the year, even to the end of the year (Deut. 11, 11–13). That is, the climate of Egypt is not one which of itself suggests a personal Providence, but the climate of Palestine does so.

But Israel could not have read the lessons of a high moral Providence which she did read, with a God of another character than Jehovah. Look at her neighbors. They experienced the same droughts, thunder-

storms and earthquakes ; but these do not appear to have suggested to them any other ideas than the wrath of the deity, who had therefore to be propitiated by the horrible sacrifices of human victims, feminine purity and child-life, which have made their religion so revolting. Israel also felt that God was angry, but because he was such a God, and had revealed Himself as He had done in the past, they knew that He punished them through their climate, not to destroy, but to warn and turn His rebel folk. All the Syrian religions reflect the Syrian climate ; Israel alone interprets it for moral ends, because Israel alone has a God who is absolute righteousness.

81. In the heart of Palestine lies a great prairie like the palm of a man's hand, with the fingers pointing down into the Jordan valley. It is the Plain of Jezreel or Megiddo, the battlefield of the ages. Carmel and Gilboa embrace it ; half a dozen Samaritan strongholds face each other at its southern border ; on the north are the mountains of Galilee. Though assigned to Zebulon and Issachar, it was Manasseh that claimed it (Josh. 17, 11 ; 19, 10-23). After the exile it was counted a part of Galilee. The name Jezreel or "deepening" is derived from the eastern dipping into the Jordan valley ; the name Megiddo, "widening," from the western opening toward the sea. Armies from the south usually entered by way of Megiddo, the pass east of Carmel. The Philistines dreaded the steep hills of

Benjamin and Ephraim, and camped by the open gate of Megiddo. This way came Pharaoh Necho from Egypt. The Romans set a garrison in Megiddo and called it "Legion." In 1799 Napoleon, who had crossed the Alps, dodged around to the east of Carmel.

1. The first of the historical battles of Esdraelon was one in which Israel overcame a foreign tyrant who had cut their country through the middle. Sisera fled to the tent of Heber, seeking rest and finding death at the hands of Jael.

**SISERA.**

2. The next invaders whom Israel had to meet upon Esdraelon were Arabs from over Jordan, the eastern Midianites. Gideon chose his little band of 300 by the Well of Harod, which still flows close under the steep flanks of Gilboa.

**MIDIANITES.**

3. The next campaign was that of the Philistines against Saul. They were evidently making for the rich valley of the Jordan, hoping to confine Israel to the hills, and to possess themselves of the caravan route to Damascus and the east. Somewhere on these slopes they must have encountered that desperate resistance which cost Israel the lives of three of the king's sons, and caused the king to kill himself (1 Sam. 31).

**THE**

**PHILISTINES.**

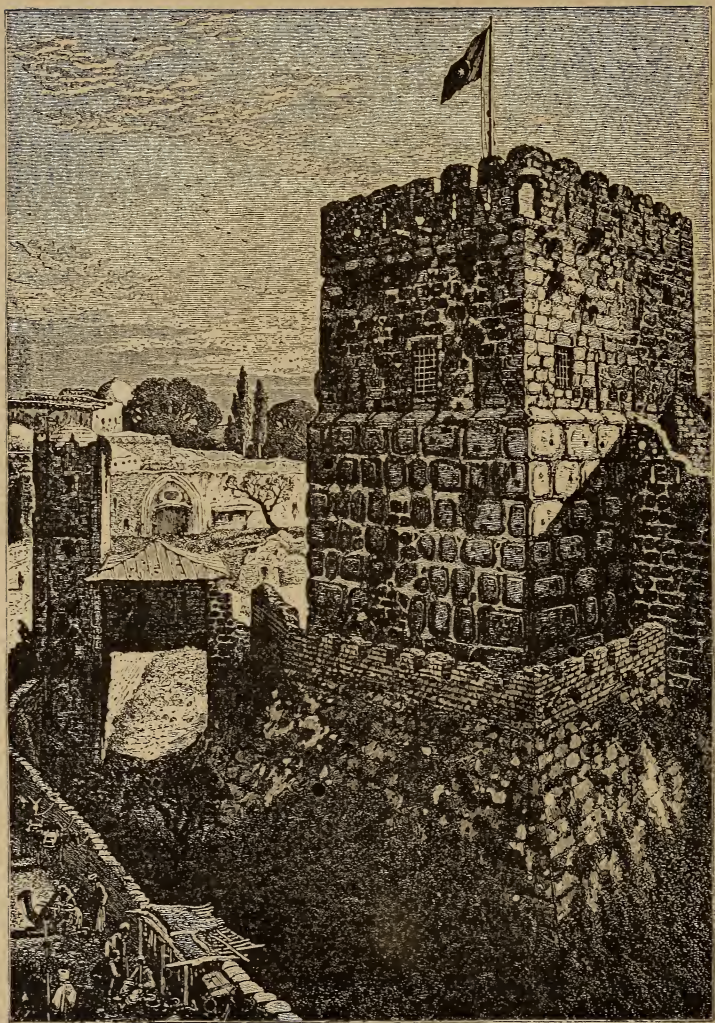
4. Here King Josiah was slain by the Egyptian archers of Pharaoh Necho (2 Chron. 35, 23).

**EGYPTIANS.**

On the sides of this plain was the slaughter place of the priests of Baal at the command of Elijah

(1 Kings 18, 40); you see also Jehu's ride from Bethshan to the vineyard of Na-  
**MANY** both (2 Kings 9, 20); you see the  
**EVENTS.** enormous camp of Holofernes; you see the marches and counter-marches of Syrians, Egyptians and Jews in the Hasmonean days; the elephants and engines of Antiochus; the litters of Cleopatra; the Romans planting their camps; then the black tents of the Arab bedouin; pilgrims arrive and cloisters are built; Crusading castles rise; then the Arabs break the line of the Christian defense and Saladin spreads his camp where Israel saw those of Midian and the Philistines; Napoleon, with his monstrous ambition of an empire on the Euphrates, breaks into it by Megiddo, and in three short months falls back again upon the first great retreat of his career. What a plain it is! Men have felt that there was fighting from heaven, the stars in their courses were fighting. But we are reminded of one who came there eighteen centuries ago, the Prince of Peace. Yonder he taught the multitudes, fed the famished thousands, and stilled the stormy sea; there at Nain he staunched the tears of sorrow and raised the dead to life. Earth's battlefields shall yet glow with the victories of the Prince of Peace.





## CHAPTER XV.

### THE CAMPAIGNS OF JOSHUA.

82. AFTER the death of Moses, Israel crossed the Jordan as she had crossed the Red Sea, dry shod (Josh. 3), the river being arrested from the district of Zaretan, which is beyond Succoth (1 Kings 7, 46). The city Adam is most likely represented by the Damieh ford at Succoth, eighteen miles up from Jericho; a great length of the river being thus dried up allowed the far-spreading host to cross rapidly. Their

#### GILGAL.

first camp on the west of Jordan was at Gilgal. The name Gilgal probably arose from the erection of stone circles in connection with heathen worship. If so, Joshua gave a new meaning to the name by the erection there of his twelve stones, so consecrating the spot that had been devoted to ignorant superstitions by a memorial of Jehovah's miraculous interposition in favor of His covenant people. But faint traces of ruin now mark the spot known as Jiljulia, four miles from Jordan by the Wady Kelt.

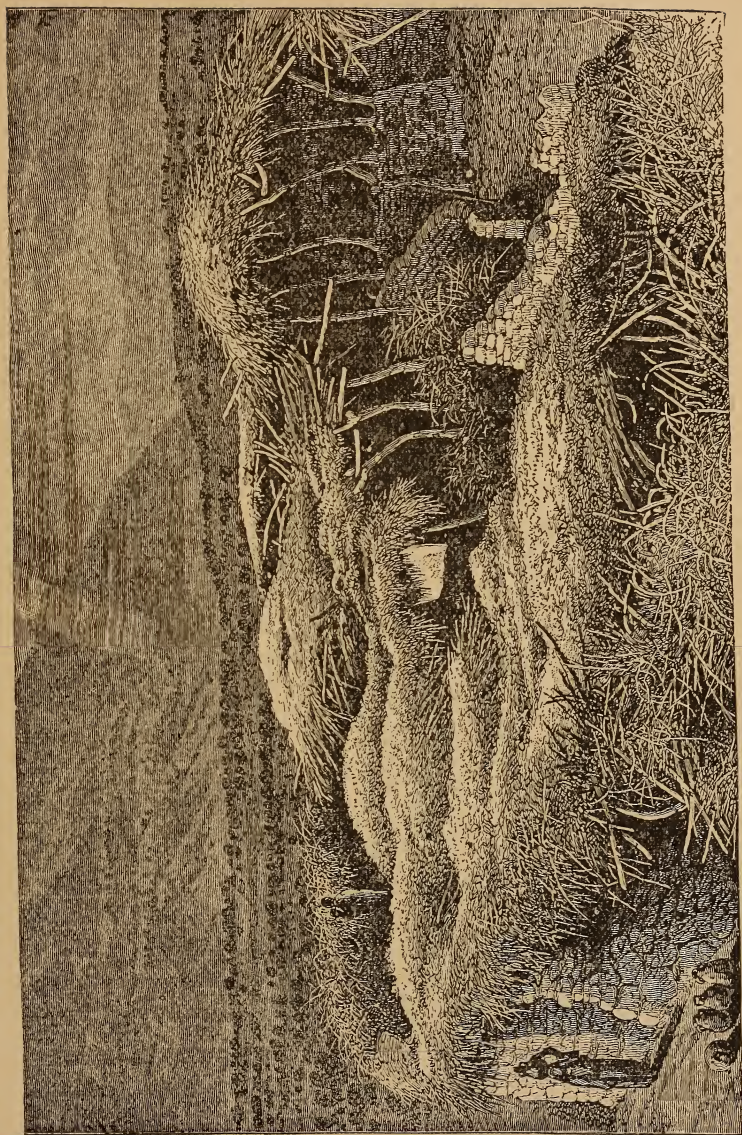
Jericho was not only a walled city, it was wealthy, as its spoils show. Jericho was the gateway of a province, the emporium of a large trade, the mistress of a great palm forest, woods of balsam and very rich gardens. Her year was one long summer; she can soak herself in water, and the chemicals with which

her soil is charged seem to favor her peculiar products.

**JERICHO.**

Five miles in front is a river, which, if she oppose, cannot be crossed; and immediately behind are her own hills, with half a dozen possible citadels. Jericho is thus a city surrounded by resources. Yet in war she has always been easily taken. That her walls fell down at the sound of Joshua's trumpets is no exaggeration, but the soberest summary of all her history. Judæa could never keep her. She fell to Northern Israel till Northern Israel perished. She fell without a blow to Pompey. At the approach of Herod, and again of Vespasian, her people deserted her. Her people seem never to have been distinguished for bravery, and, indeed, in this climate how could they? Enervated by the great heat, and unable to endure on their bodies aught but linen, it was impossible that they could be warriors, or anything but irrigators, paddlers in water and soft earth. We forget how near neighbors they had been to Sodom and Gomorrah. No great man was born in Jericho; no heroic deed was ever done in her. She has been called the key and guard-house of Judæa; she was only the pantry. She never stood a siege, and her inhabitants were always running away. All that is left of her now are a few hovels and a tower on the edge of a swamp. The capture by Joshua did not obliterate the name. Even before the rebuilding of its walls by Hiel of Bethel, in the evil, God-defying days of Ahab (1 Kings 16, 34), we frequently read of it in scripture.





JERICHO.



83. After the capture of Jericho, the fixed camp of Israel remained at Gilgal, till the conquest of the land was achieved. The site was a good one for defense, and convenient for attack upon the promised land. The next step was to strike at the heart of the country ; this was attempted in the assault on Ai. There is no reason to question the identification of the Wady Kelt with the valley of Achor, where Achan was stoned to death. As to Ai, the region in which it must have lain is narrowly circumscribed ; it was close to Bethel, on the east. Without question it lay up the Wady Suweinith, which goes down from Bethel to join Wady Kelt above Jericho. Up that rugged valley the ambush made its way by night (Josh. 8), and hid in the deep hollow on the north of Ai, while the army under Joshua, advancing so as to reach Ai in the morning and engage the attention of the defenders, drew them down the valley by feigned flight, till the ambush had taken possession of their city and set it on fire. The Wady Suweinith is a steep, almost impassable valley, cleaving the land from the Jordan valley up to Bethel on the watershed, and compelling traffic to keep to the one central main road. It was the scene of Jonathan's exploit when he crossed from Seneh, its southern cliff, to Bozez on the north (1 Sam. 14, 4). Seneh had its name, as the valley itself has it at this part, from the thorns which grew in it. Bozez was called the shining, from its white sunlit brow, in contrast with the darkly-shadowed Seneh over against it. At Michmash, on the northern

edge of the ravine, some three miles below Ai, the march of Sennacherib was arrested (Isa. 10, 23), and his heavy ordnance and baggage left, ere he could advance on Jerusalem.

When Ai was captured, and Bethel, on the central main-road, was consequently in Joshua's hand, he held a position from which he could turn to deal with his enemies one by one. The inhabitants of Gibeon, therefore, quickly sought to make peace.

84. Southern Campaign.—Gibeon, El Jib, lies on the northern slope of the outstanding hill known as Neby Samwil. It is but six or seven miles south of Bethel, and between two and three miles to the west of the central main road. There yet remains the famous "pool of Gibeon" at which the forces of Abner and Joab met (2 Sam. 2, 13). On hearing that the Gibeonites had deserted to the enemy, and so opened his way into the very heart of the land, five neighboring kings gathered suddenly against Gibeon (Josh. 10, 4), both to chastise it for its perfidy and to secure its strong position. Summoned to help his new allies, Joshua went up by night from Gilgal, by no means an extraordinary march. Falling on the besiegers, Joshua drove them westward and southward before him by upper Bethoron, five miles west of Gibeon, down the valley of Ajalon even into the land of the Philistines. The fugitive kings passing Gezer, a Canaanite stronghold, hid themselves in the cave of Makkedah; whence they were brought out, slain and hanged. If Azekah, named in Josh. 10, 11,

is the Deir el Ashek on the south side of the Wady Surar, eight or nine miles east of Makkedah, it would appear that part of the Canaanite forces fled down that valley of Surar or Sorek, while others fled over Bethoron. This is, of course, likely enough, as Joshua's attack was delivered from the northeast, and the fugitives would be almost at once parted, as they fled by the west or by the east of Neby Samwil, towards which they were driven. The valleys of Sorek and Ajalon may be easily traced, rising respectively on the east and west of Neby Samwil. The victory was followed up by the capture of the cities of Libnah (not identified) and of Lachish, now Tell el Hesi, fourteen miles northeast of Gaza, which offered a stout resistance, being a place of strength, as its after history proves.

The site of Lachish has been excavated by Mr. Bliss. The mound is sixty feet high, the heaps of eight successive towns, and is 200 feet square. The lowest and most ancient Amorite town was enclosed

**LACHISH.**

by a wall, 28 feet 8 inches thick, of sun-baked bricks; above this are buildings of the time of the Judges and earlier Jewish kings (2 Chron. 11, 9). In 1888, Mr. Petrie found at Tell-el-Amarna, in Egypt, letters from Zimridi, governor of Lachish under Pharaoh; and in 1892, a letter was found at Lachish addressed to Zimridi from some chieftain on the low hills southeast of Lachish, asking help against the robbers. The tablet is very important as showing the use of cuneiform script in the

fifteenth century before Christ, in the days of Joshua. From the pottery and other indications, Mr. Petrie fixes the foundation of Lachish about the beginning of the seventeenth century B. C. For 400 years thereafter it was exposed to successive Egyptian invasions, and the series of great walls which defended it can still be traced as built and overthrown four times before its conquest by Israel. As late as the days of Hezekiah, Lachish was a city strong enough to detain the great Sennacherib before its walls. On Assyrian slabs, which are now in the British Museum, it is depicted with towers and battlements, crowded with armed defenders. Underneath the sculptured representations are inscribed the words, Sennacherib, the king of multitudes. The king of Assyria sat on an upright throne, and the spoil of the city of Lachish passed before him.

A diversion, attempted by Horam, king of Gezer, only led to Joshua turning back to his own, which lay more than twenty miles north of Lachish. Its

**GEZER.**

site has been recovered at Tell Jezer, which commands the entrance to the hill some four or five miles west of Nicopolis. Though now conquered and assigned to the Levites, it was a stronghold of the Canaanites till Pharaoh captured it and gave it to King Solomon as his daughter's dowry (1 Kings 9, 16).

Eglon, next captured, is now Ajlan, between two and three miles eastward from Lachish. Hebron, twenty-five miles east of Eglon, next fell before Israel,



and then Debir, fully twelve miles to the southwest of Hebron. Upon Joshua's retiring, all these cities were apparently re-occupied by the Amorites (Judg. 1, 11-13). The only one retained by Israel was Hebron. This may be explained by the strong influence of Egypt. The conquest of all the land from Kadesh-Barnea to Goshen, and from Gaza to Gibeon (Josh. 10, 44), must be understood in a general sense. This southern campaign practically gave to Israel dominion south of Gibeon from the Dead Sea to the Mediterranean.

85. Alarmed by the triumphant career of Israel in the south, the kings of the north gathered at the summons of Jabin of Hazor (Josh. 11), by the waters of Merom. The extent and formidable power of the combined armies was great. They were as the sand upon the sea shore in multitude with horses and chariots very many. The site of Hazor is now marked by Jebel Hadireh, six miles west of Huleh, and four miles south of Kadesh. The king of Madin was his next neighbor, dwelling by the famous hill of Hattin, where the name Madin is still found. Here the fiery cross from Hazor was passed westwards to Shimron, now known as Simunieh, and the northern edge of the plain of Esdraelon, five miles due west of Nazareth. Thence it was sent on to Achshaph, now Kefr Yasif, twenty miles northwest of Shimron, and six northeast of Accho. These cities are named as they stand in a semicircle, enclosing Galilee (Josh. 11, 1). In the next verse the

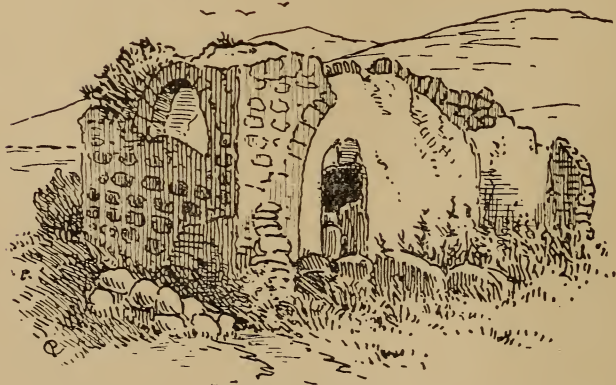
**EGYLON,  
HEBRON  
AND DEBIR.**

**CAMPAIGNS IN  
THE NORTH.**

historian's description encloses a wider circle, naming the kings of the more northern mountains, and of the plains south of Chinneroth (Gennesaret), and in the great valley of Esdraelon, westward to Dor, upon the sea shore, some twelve miles south of Carmel, where its old tower is yet a conspicuous landmark, and its extensive ruins projecting into the sea testify to its former importance as a seaport. It lay close to the present village of Tanturah. Then, as the summons went far and near, there gathered Canaanites from the east (Phœnicians) and from the west (Amorites), and Hittites, with their multitude of trained hosts and chariots from Cœle Syria; Perizzites and Hivites from the plains and cities, with the Jebusite from the mountains, joined the host. The whole strength of Israel's foes was thus gathered to be destroyed at one blow. Joshua came on them by surprise, his victories, humanly speaking, being due, as those of most great conquerors, to the swiftness of his action, and the concentrated force of his attack. A special assurance of victory, such as he must have solely needed, was given him the day before he joined issues in a battle on whose result so much depended (Josh. 11, 6). The smitten host, parting before his assault, fled, some westward over the hills to Sidon and Sarepta, and some eastwards and northwards to the land of Mizpeh, whence they came.

As he had done in the south, so in the north he followed up his victory, promptly attacking and overthrowing the cities whence his foes had mustered to

battle against him. Practically his work was done, though there remained much land to be possessed. The lot of each tribe was now to be assigned, that each might make good a possession in the land conquered by their united strength. The advance to Sechem and the pitching of the tabernacle at Shiloh, where the lots for the inheritance of the tribes were cast, prove that the conquest of Central Palestine had also been accomplished, though we have no record of it.



JOSEPH'S TOMB.

## CHAPTER XVI.

### THE DIVISION OF WESTERN PALESTINE.

86. The careful survey of the land which we owe to the English Ordnance Survey under the auspices of the Palestine Exploration Fund Society, enables us to follow the tribe boundary lines drawn and described in the Book of Joshua. We read that the allotments of the chief tribes of Judah and Benjamin were first determined; the others being ranked under them. Discontent and grumbling seem to have early broken out; and there are two manifest signs of the selfishness of the tribes, each in its several lot. Yet there is evidence that the land, with its various advantages, was apportioned to the various tribes, with due regard to their habits, and their several abilities to make the most of it.

One very notable result of the recent survey is the discovery that the boundary lines between the tribes followed the natural features of the country. The recovery of the sites of frontier towns hitherto unknown, also guides us more surely in drawing the tribal boundaries.

The territory assigned to Judah was the largest portion west of Jordan; and, as first marked out, included 2,300 square miles, little short of the great territory given to Manasseh in Bashan. But from this 1,000 square miles were given to Simeon in the



south. The wilderness along the Dead Sea was of little value; while the fertile plains of Philistia and

the rounded hills above it were  
**JUDAH.** never actually in the possession of

Judah, though nominally within his boundaries. The southern boundary started from the end of the Salt Sea at the east, following the ascent of the Acrabbim and the great mountain wall above the desert to the south of Rehoboth, and thence by the Wady el Arish to the Mediterranean. The Mediterranean formed the west boundary, as the Salt Sea did the eastern. The northern boundary alone remains to be determined.

Two accounts are given of it, the one from east to west (Josh. 15, 5-11), and the other from west to east

(Josh. 18, 15-20); the first describing it as the northern boundary of

**NORTH.** Judah, the second as the southern boundary of Benjamin. The northern boundary of Judah began at the northwest of the Salt Sea, passing through Beth Hogla. It went up by the Valley of Achor, now the Wady Kelt, keeping south of Jericho. Thence by the going up of Adummim it reached En Rogel at Jerusalem. This was a spring, and there is only one spring at Jerusalem, and that is the so-called Virgin's Fountain. This is, moreover, by the stone of Zoheleth, still known as Zahweileh, a cliff on the east of the Kedron valley, on which the village of Siloam now stands. The next part of the boundary is described as passing to the other side of Jerusalem, evidently along the valley of Hinnom to the north end of the valley of

Rephaim. From the head of the Emak Rephaim the fertile plain running southwestwards from Jerusalem, and skirting the road to Bethlehem, the boundary went out to the waters of Nephtoah, by the sepulchre of Rachel (1 Sam. 10, 2), running, that is, exactly along the watershed. Thence the boundary passed the cities of Mount Ephron to Kirjath Jearim. Out due westward along the watershed, on the south of the Wady Bittir, the boundary ran to Khurbet Erma, which represents Arim, the latter form of the name Jearim, as we find it in Erza 2, 25. Four miles down to the west, just off the mountains in the valley of Sorak, lies Ain Shems, the "well of the sun," marking the site of the well-known Bethshemesh, by which the boundary passed to Timnah, three miles further west, thence to Ekron, and Jabneel, now Yebnah, which lies but four miles from the Mediterranean. Thus the line may be said to have run down the valley of Surat, following that branch which drains the country west of Bethlehem. The position thus assigned to Judah was one of great natural strength. From but a few points could it be assailed, and the valleys by which it could alone be approached from the west were well fitted to be defended by a few against a host.

87. Josh, 19, 1-9. The part assigned to Simeon is nowhere exactly defined. There is a mere enumeration of the towns which were assigned, out of Judah to Simeon in the south. From the indications afforded by the positions of the towns so far as recovered, it will be seen

**SIMEON.**

that Beersheba was the central point of Simeon's lot, and that it lay out from the hills which, south of Hebron, fall to the desert; it is now untilled, but covered in many parts with ruins and wells, which tell of a once dense population. Very little is known of the history of the inhabitants of the south of "Negeb"; they fall very much out of sight in the after history of Israel. One almost forgets that there was a tribe of Simeon, it is so absorbed in Judah even from the earliest times. The land was in fact divided as it was naturally adapted to the habits of a wandering people. Simeon's territory lay in the desert lands which lie round the base of the soft limestone hills on the west and south, where still the Bedouin tribes pitch their tents. Around Beersheba the pasturage is beautiful in the spring; by the end of autumn, it is scorched, and the treeless expanse of grey mud is a desolation.

88. Josh. 18, 11-28. The southern boundary of Benjamin was the same as the northern boundary of

**BENJAMIN.** Judah from the Jordan westwards to Kirjath Jearim. The Jordan was for five miles the eastern boundary. The northern boundary line was traced from Jordan from the point where the Aujeh flows into it, passing westwards by Wady Shukh-ed-Duba, in which the Zeboim of 1 Sam. 13, 18, and Neh. 11, 34, may be recognized, and upwards thence by the wilderness of Bethaven to Bethel—that is, up in a northwesterly direction to Tell Azur, or Baal Hazor, a notable landmark, 3,318 feet in height. Though after the division of the King-

doms the boundary was removed so far south as to include Bethel in the northern Kingdom, we see from Neh. 11, 33, that in the registers Hazor was counted to Benjamin. Baal Hazor was a chief place of Baal-worship, hence the emphatic witness of Abraham to Jehovah in setting up a distinct altar at Bethel and worshipping there, hence the fitness of the place for Jacob's dream; and hence the "wickedness of Jero-boam's wickedness" in setting up at Bethel worship fit for Bethaven. The boundary ran southward to Bethel along the height of the water-shed. Placed

**BETHEL.**

at this point, where the central road runs on a narrow ridge breaking rapidly down to the Wady Suweinit eastwards, and also falling off quickly on the west, Bethel held an important position, and was a place of strength (Judges 1, 22-25). For four or five miles further south, the boundary kept by the central watershed and then turned westwards to Archi, which is now recognized in Ain Arik (Josh. 16, 2). Thence it went to Ataroth Adar, now represented by Khurbet Dariah, four miles still farther to the west, lying on the hill-side about a mile south of Lower Bethoron, exactly as described in Josh. 18, 13. Passing Japhleti, which is unknown, it went to Gezer, the royal city of the Canaanites, now Tel Jezer. The western boundary of Benjamin ran up the watershed from Gezer in a southeasterly direction for five or six miles, and then turning southward, met the southern boundary at Kir-jath Jearim. The territory assigned to Benjamin was



cut out of that assigned to Ephraim and the tribes reckoned with it; it was in area one of the smallest. containing only some 400 square miles. Though in area small, it was in importance one of the first. It included part of Jerusalem, and the natural line of defense of Jerusalem on the north, the wealthy and luxuriant plain of Jericho, and the sacred cities also of Bethel and Gibeon which was so long the resting-place of the ark and the scene of Solomon's coronation. From the rugged neighborhood of its greatest eastern valley, running down from Bethel to Jericho came Saul, Israel's first king; and from its great western valley of Ajalon came Israel's last great military leader and deliverer, Judas Maccabæus. Holding the fortress of the land, fierce in war and skillful too (Judg. 20, 14-16), the tribe fulfilled the prediction of Jacob, "Benjamin shall ravin as a wolf; in the morning he shall devour the prey; and at night he shall divide the spoil" (Gen. 49, 27).

89. Josh. 19, 40-48. The tribe of Dan was, in the first instance, allotted a small territory to the west of Benjamin's lot. It spread along the seashore, including the lower part of the Valley of Sorek on the south, and the plain of Sharon northwards as far as Joppa. In area it was probably much the same as the tribe territory of Benjamin, or about 400 square miles.

Beginning at the south, Zorah and Eshtoal are first named. These lie in the Wady Sorek, due west of Kirjath Jearim. Irshemesh, "the city of the sun,"

is probably represented in Ain Shems, "the fountain of the sun." In scripture we read oftener of Bethshemesh. Zorah is now Surah, and Eshtaol is Eshua close to it. These three form a triangular group just where the stream breaks out onto the Shephelah from the mountains of Judah. Of the towns named in the next verse, Ajalon is now Yalo, four or five miles north of Eshtaol; Shaalabbin is most probably Selbit, three miles to the north of Yalo, and Jethlah four miles still further north. These lay immediately to the west of the territory of Benjamin in the Valley of Ajalon. Elon, next named, is without question Beit Ello, which lies seven miles northeast from Shilta; and Thimnatha (Josh. 19, 43) is Tibneh close by. Ekron, or Aker, was one of the five chief cities of the Philistines. Gibbethon is no doubt Kibbiah, between Tibneh and Lydda, seven miles from the latter. Japho, or Joppa, last named in the list, serves as a good guide to the others; its position and history are familiar. Jehud, El Yehudujeh, is some eight miles east of it, and Ben-eberak, now Ibn Ibrak, half way between them. Rakkon is on the seashore six miles north of Joppa, while Mejarkon, "the yellow water," is identified with the river Aujeh, which has the same meaning. The territory thus occupied by Dan was very small, and the strength of those in possession was too great for that small tribe to dispossess them. Even with the aid of Ephraim it failed to do so. The position was a very important one, as the approaches to the center of the land, and more especially to Jerusalem, from the

west, were in charge of the Danites. The roads by Bethhoron and Amwas-Nicopolis, in the Valley of Ajalon, and that which ascended the Valley of Sorek, were committed to his keeping, and a foe assaulting the capital from the west, as in the days of the Maccabees, discovered the significance of the prophetic description: Dan shall be a serpent by the way, an adder in the path that biteth the horses' heels so that his rider shall fall backward (Gen. 49, 17).

90. Josh. 16, 1-10. The southern boundary of Ephraim coincided with the northern of Benjamin.

**EPHRAIM.** The extent of land assigned to this tribe is usually much exaggerated.

His valleys were fat valleys, and his possession was thus most valuable, but it was limited. The northern boundary is described in Josh. 16, 5-8, and again as the southern boundary of Manasseh, in Josh. 17, 7-9. In both places it is stated shortly, and as if the writer, at Shechem, or at some other point, were regarding it first as it ran thence eastward to Jordan, and then as it went out westward to the Mediterranean. Shechem itself was to the north of the boundary, for it belonged to Manasseh. Michmethah lay to the east of Shechem on the border of Ephraim. Asher may be Askar, or Ishcar, which is named as Sychar in John 4, on the northwest corner of the Plain of Muknah, which is to the east of Shechem, and in which is the well of Jacob and the tomb of Joseph. Following the ridge east of the Muknah plain past Salim, in a southeasterly direction, we reach Tana, the ruins of which, no doubt,

mark the site of Taanath Shiloh. Janoah, the next point of the boundary given, is also easily recognized in Yanun, scarcely three miles south of Tana.

Shechem is one of the towns we first meet with in scripture. It kept its name till, in the time of the

#### **SHECHEM.**

Romans, it was changed to Flavia Neapolis, after the Flavian family, to which Vespasian belonged. Neapolis became Nablous; it is beautifully situated; one would almost take it for an ideal capital for the land. Here the law was read as Moses commanded (Josh. 8, 33). Two questions have been raised in connection with this reading of the law: the possibility of hearing it read, and the possibility of assembling the twelve tribes on the ground at the same time. Of the first there can be no doubt; the valley has no acoustic properties, but the air in Palestine is so clear that the voice can be easily heard at long distances. It is not necessary to suppose every word heard; the law was familiar, and the response would be taken up as the sound of the reader's voice ceased; and, as regards the second point, there are few localities which would afford so large an amount of standing-room on the same area, or give such facilities for the assembling of a great multitude.

Another site within the territory of Ephraim which should be noted is Shiloh, twelve miles south of

#### **SHILOH.**

Shechem and ten miles north of Bethel on the road between them. Shiloh was the site of the tabernacle (Josh. 18), which apparently had been removed to Bethel (Judg. 20),



and then returned to Shiloh in the early times of the judges. It is most likely it was at Bethel in the time of Deborah (Judg. 4, 5). Here Samuel heard the voice of the Lord, and here aged Eli fell dead at the news of the capture of the ark. Nothing of Shiloh remains but the ruins to give emphasis to the warning of Jer. 7, 12-14, and 26, 6-9. Though the name Seilun remains, the place remained unknown till discovered by Robinson. It lies off the main road, and so escaped notice. Its ruins are strewn over a Tell or mound, rising at the base of the hills on the north side of a plain where two valleys meet. Northwards the Tell slopes down to a broad shoulder, across which a sort of level court, 77 feet wide by 412 long, has been cut. Most probably here stood the tabernacle, which was according to tradition, a building of low stone walls, with the tent drawn over the top. The spring (Judg. 21) is nearly a mile northeast, up a narrow valley, on the sides of which are rock-cut tombs; in some of these the old high priests of Israel may have been laid. Shiloh was central in situation, but seems otherwise to have had no attractions.

Jiljiliah, four or five miles southwest of Shiloh, and seven north of Bethel, is the Gilgal of 2 Kings 2, 1, where there was a school of the prophets. This is not to be confounded with the site of the camp of Israel which lay between Jericho and the Jordan; nor with the Gilgal near Dor of Josh. 12, 23, which is represented by Jil-juleh in the plain of Sharon, about twelve miles up from the mouth of the brook Kanah.

In general character the mountains of Ephraim are quite different from the forbidding and barren hills of Benjamin. Cut off from Ephraim's first allotment, they are more fertile and open. The villages, perched on heights for safety, looked down on little plains lying between the hills—often no doubt, as in Gideon's time, looked down helplessly on invaders reaping their harvests.

91. Josh. 17, 1-18. The half tribe of Manasseh had the land from Jordan to the city Dora (Dor); but

**MANASSEH.** its breadth was at Bethshan, which is now called Scythopolis. Such is

the brief statement of Josephus, leaving us to ascertain the territory of Manasseh from the list of towns which are named within it. The southern boundary coincided with that of Ephraim; the eastern was the Jordan up by the district of Zaretan to over against Bethshean. The western boundary was the sea. The northern line it is impossible to fix accurately; for, besides Bethshean, Endor, close to Tabor, beyond the Plain of Esdraelon, was reckoned to Manasseh (Josh. 17, 11), although it lay in Issachar. Westwards, no doubt, the line followed that of the range of Carmel, the wood of which Joshua told the children of Ephraim they might cut down and possess, since they were, as they said, a great people (Josh. 17, 14-28). The boundary line probably followed the watershed. Carmel, famed for its park-like beauty, for its oliveyards and vineyards, was a valuable possession.

The importance of the land assigned to Manasseh

consisted in its including not only fertile parts of the land, but also such important cities as Shechem (Josh. 17, 2), one of the most beautiful in all the land, well watered and to this day the site of one of its chief towns. Samaria also was in Manasseh's lot, and Tirzah the beautiful, now Teiazir (Song 6, 4), which was the capital of the northern kingdom before Samaria (1 Kings 14, 17). Other positions which should be noted are Ferata, representing Ophra of the Abiezrites, six miles southwest of Shechem; and Taanach, on the edge of the Plain of Esdraelon, so often the scene of battle. The very extensive area, reckoned at some 1,300 square miles, was, however, but partially possessed by the tribe of Manasseh. Shechem was the central city of refuge for Western Palestine.

92. Josh. 19, 17-23. The greater part of the plain of Jezreel or Esdraelon fell to the lot of Issachar.

**ISSACHAR.**

To the west it was enclosed by Zebulon, whose boundary ran from Jokneam, where the river descends from the northern steeps of Carmel, known as Jokneam of Carmel (Josh. 12, 22), and identified with the Tell Keimum. Chesuloth is no doubt to be placed at Iksal, and the next frontier from Daberath at Dabureh, a mile northwest of Mount Tabor. From Jokneam to this the border ran almost in a straight line from east to west for a distance of sixteen miles. From this point eastwards Issachar touched Naphtali, the boundary line going down the Wady Bireh on the north side of the Little Hermon, to the Jordan. This range is also

identified with the Hill of Moreh, named in Judg. 7, 1. It may be traced on the relief map running parallel with the valley of Jezreel and lying farther north.

The possession of Issachar was a desirable one (Gen. 49, 14-15); and many of its towns are named in Bible story. Jezreel lay on the westmost point of this range of Gilboa, where it runs off into the plain; and Engannim was just seven miles due south of it. Six miles northwest of Engannim lay Taanach, with Rummaneh close beside it; four miles beyond which again lay Legio, generally identified with Megiddo. Along the northern boundary lay towns well known, Shunem, Nain, Endor, on the slopes of Little Hermon, close to the plain. Upon its fertile plain the locusts of the east came up to reap the corn which the Israelites had sown and tended. One of its mountains was possibly known as Har Megiddo, the Armageddon of prophetic symbol (Rev. 16, 16). Though now little cared for, the remains of the winepresses at Zerin, Jezreel, and other indications, tell how much more fertile this land once was than the traveler passing through it would suppose.

One remarkable feature of this plain is the river Kishon. It rises on the northern slope of Mount

**RIVER  
KISHON.**

Tabor and gathering its water about the roots of Tabor east by Endor, and westwards by the base of the Nazareth range, it flows westward as the Nahr el Mukutta. Often the springs that feed it are suddenly swollen by heavy rains, and the plain becomes all at once an impassa-



ble morass, just as in the olden time when Sisera and Barak fought there. The Nahr el Mukutta has been identified with the "Waters of Megiddo." There is greater resemblance in the name as it appears in the Egyptian records, where, according to Brugsch, Megiddo is called Makitha. The territory of Issachar was in superficial area very much the same as those of Benjamin and Dan.

93. Josh. 19, 10-16. The boundary of Zebulon, as far as it coincides with Issachar, describes a straight line due west from Jokneam to Tabor.

**ZEBULON.**

Northwestwards from Jokneam the boundary ran by the base of Carmel to the sea. At the other eastern extremity of the straight line described it went up to Japhia, or Yafa, a mile to the south of Nazareth, and, passing Nazareth, the boundary went north to Gath-hepher, where (2 Kings 14, 25) Jonah was born. His tomb is now shown at El Meshed, not far from Seffurieh, or Sephoris. The northeast point of this boundary was Hanathon, now Kefr Anan, eleven miles north of Rimmon. At this town, which is on the north of the Plain of Buttaur, the northern boundary of Zebulon descended by the Valley of Jiphthah-el, now known as the Wady el Kurn, whose precipices form natural boundary. The boundary went thence to Bethdagon, within three miles of the sea-coast. The worship of Dagon extended, as thus appears, from Philistia to Phœnicia in the north, one of many indications of their close relations. The territory of Zebulon was among the smallest, ranking with the

area of Ephraim, as did also Asher, next to be described.

94. Josh. 19, 24-31. We are not so well able to define Asher, as he never took the plain from the Phœnicians. The large towns of the

**ASHER.**

list were undoubtedly held by the Phœnicians or Canaanites, as Tyre, and the Great Zidon, and Accho. The following towns of Asher may be reckoned as pretty well identified; they are but a few of the number given in Joshua. Achsaph is El Yasif. Hebron, or Abron should rather be Abdon, which is Abdeh at the north of the Plain of Accho, four miles inland from Achzib, now Ez Zib, on the coast. Sidon is well known, as also is Serepta, eight miles north of the Litany.

Josh. 19, 32-39. The territory of Naphtali lay immediately to the west of the Sea of Galilee and the

**NAPHTALI.** waters of Merom, the tribe of Asher, however, possessing the plain and

lower hills further to the west. The boundary on the north is indefinite. The cities of Naphtali named in Joshua are fenced cities. They have nearly all been identified. Ziddin is well known as Hattin; Madon is now Madin; Hamath is at the hot springs two miles south of Tiberias. Chinneroth probably stood upon the Plain of Gennesaret; Adamah may be recognized in Damieh, five miles southwest of Tiberias. Ramah lies fifteen miles west of the north end of the Sea of Galilee, and Hazor has been identified with Hadireh, twelve miles northeast of Ramah. Kadesh, famous as a

stronghold, lay west of the Lake Huleh. The other cities will be found in a central line north and south. To the north of Lake Huleh lay Abel, Dan or Laish ; and far north, at the uttermost boundary of the tribe, Ijon, now Merj Ajun, by which the westmost branch of the Jordan flows. The territory of Naphtali was among the largest, having an area of 800 square miles, or twice as much as Issachar's. To it belonged Kedesh, the northmost city of refuge in Western Palestine.



JEW WITH PHYLACTERY.

## CHAPTER XVII.

### JERUSALEM.

95. EVER since the days of David, Jerusalem has been the chief city of Palestine. Although it is small, only about a mile square, and perhaps never larger than at present, it has been the theater of strange events, and it claims an attentive study. Half the world are interested in its wonderful history. To the Jews it was the holy city of their temple; to the Christian it is connected with the life, death and resurrection of the world's Redeemer, and by the Mohammedan even, it is believed to be the future judgment seat of their great prophet. England and Germany join in the support of a mission school; Russia, France, Italy and Spain send their monks and priests; Turkey holds possession as the ruling power.

Rome cultivated physical strength, Athens intellectual power, but Jerusalem spiritual wisdom and holiness. Built in the heart of Judæa, away from the great lines of communication which cross the east, separated from contiguous hostile nations by the Dead Sea, almost inaccessible footpaths on the north, the desert on the south, and the Mediterranean on the west; situated on a rocky foundation, without any river, without productive soil, Jerusalem has nevertheless gained a place among the great cities of the



globe. With its central idea of the unity of God, who must be worshiped in spirit and in truth, it has carried to the ends of the earth a light which has been enabled to cleave through the clouds of doubt and superstition, and to elevate the mind of man throughout the world. Its wonderful history extends through long centuries, is crystalized in the immortal pages of Revelation, and embraces the most tender, touching and glorious scenes.

Jerusalem has but slender connection with the early history of the Bible. It was probably identical

**HISTORY.**

in part with ancient Salem, which, in Abraham's time, was the residence of Melchisedek, king of righteousness. As the city and hill of Jebus, it was, in Joshua's time, the seat of Adoni Zedek, lord of righteousness. The name Jerusalem seems to be a combination of the two names Jebus and Salem. The lower city was conquered by the tribe of Judah, but the upper city still held out till the time of David. As soon as possible after his advance to the throne, David laid siege to it with twenty thousand troops. The Jebusites, exulting in the supposed impregnability of their position, set their cripples and blind men on the walls to defend them, but the walls were at length scaled and the stronghold was secured. David installed himself in it, and it took the name of the City of David. And now Jerusalem bloomed into sudden glory. All the success of the new monarch, and all the extending prosperity of the nation were reflected in the rising prosperity of

the capital. Especially was Jerusalem consecrated as the abode of the ark of the covenant, which for a long time had been in exile; Mount Zion became henceforth the symbol of God's kingdom in his church. And yet the full height of its glory was not attained until King Solomon had endowed it with the imperial majesty of his reign. He inherited the fruit of David's vast conquests. On the platform of Mount Moriah, he reared the temple of Jehovah, splendid with hewn stone and polished cedar, and brilliant with gold, spacious colonades and glittering pillars. On Mount Zion was a palace for the king, elsewhere one for the queen. A grand bridge was made to span the valley between Zion and Moriah, giving a royal ascent to the house of the Lord. Water was brought from a distance, and the lower suburbs became a paradise of gardens. Now Jerusalem became a joy and a praise of the whole earth.

After the time of Solomon, Jerusalem continued to be the capital of the kingdom of Judah, and all the kings of Judah lived and reigned there for a period of 400 years. Then, on account of the wickedness of the people, God permitted Nebuchadnezzar, king of Babylon, to take the city. He destroyed the city and carried the people into captivity. Jerusalem lay in ruins for seventy years. After this God brought the Jews back to their own land again. He raised up Ezra and Nehemiah to rebuild the city and the temple. Still another temple was built afterwards by Herod the Great. It is said to have taken forty-six years in

building. It was larger and more splendid than the Temple of Solomon. After all, the chief thing that makes Jerusalem interesting to us is because here Jesus spent so much of his time, teaching and working miracles. Above all, because it was here He suffered upon the cross, and rose from the grave.

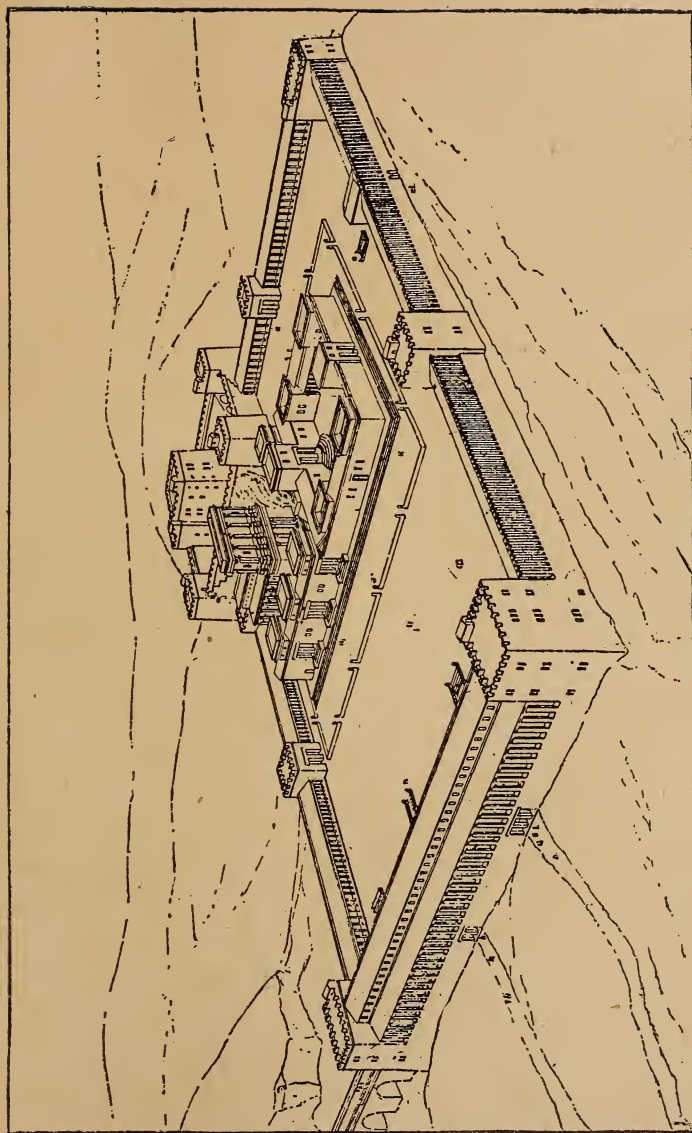
About fifty years after the death of Christ, a Roman army came and besieged Jerusalem. They came at the time of the great feast, and the city was full of people. Many more perished by famine than by the swords of the Roman soldiers. Jerusalem was taken, and the city lay in ruins for a long time. After this the Turks got possession of it. Then, after many bloody battles, the Christians of Europe took Jerusalem, but they were not able to keep it very long. The Turks took it again, and it is still in their hands. The following are the dates of the different conquests of Jerusalem.

96. The first siege appears to have taken place soon after the death of Joshua. The men of Judah

**SIEGES.** and Simeon fought against it and took it, and smote it with the edge

of the sword, and set the city on fire (Judges 1, 8). Jerusalem was taken by David about 1044 B. C. He took the castle of Zion, which is the city of David, and dwelt in the castle (2 Sam. 5, 6). Then David built round about, from Millo and inward, and Joab repaired the rest of the city.

As long as Solomon lived the visits of foreign powers to Jerusalem were those of courtesy and amity;



HEROD'S TEMPLE.



but with his death this was changed. Rehoboam had only been on the throne four years when Shishak, king of Egypt, invaded Judah, and advanced against the capital. Rehoboam opened the gates to him, and Shishak did not depart without plundering the temple and the palace (B. C. 886).

In the reign of Jehoram the son of Jehosaphat, the Philistines and Arabians attacked Jerusalem, broke into the palace, spoiled it of all its treasures, sacked the royal harem, and killed or carried off the king's wives and all his sons but one (B. C. 881).

Amaziah, king of Judah, victorious over the Edomites, was foolish enough to challenge Jehoash, king of Israel. The battle took place at Bethshemesh, twelve miles west of Jerusalem. Amaziah was routed, and the victorious Jehoash, after the gates of Jerusalem had been thrown open to him, broke down four hundred cubits length of wall, from the corner gate to the gate of Ephraim (B. C. 857).

And now approached the greatest crisis that had yet occurred in the history of the city. Hezekiah reformed the worship and declined to be dependent on Assyria. Sennacherib came with an Assyrian army. It would appear that the city escaped but at the cost of the treasures of the palace and the temple (B. C. 700). In the middle of the long reign of Manasseh, Jerusalem was taken by Assurbanipal, the grandson of Sennacherib (B. C. 650).

During the reign of Jehoiakim, Jerusalem was visited by Nebuchadnezzar with the Babylonian army.

lately victorious over the Egyptians at Carchemish, and it was thought that there must have been a siege, but we have no account of it. Jehoiakim was succeeded by his son Jehoiachin, and hardly had his short reign been begun before the terrible army of Babylon reappeared before the city, again commanded by Nebuchadnezzar (2 Kings 24). Jehoiachin surrendered and the city was pillaged. Jehoiachin being carried off to Babylon, his uncle Zedekiah was made king; but he was imprudent enough to seek the help of Pharaoh Hophra, of Egypt, and upon this Nebuchadnezzar marched to Jerusalem again and began a regular siege. The walls and houses were battered with rams, and missiles were discharged into the town. After some days a breach was made in the north wall, and the city suffered all the horrors of assault and sack. Zedekiah had stolen out of the city on the south side, but was pursued and overtaken. The Babylonians burnt the temple, the palace and other public buildings, and threw down the city walls (B. C. 577).

Without pursuing the history further in detail, notice the following conquests before Christ. In the year 305 the city was taken by Ptolemy, son of Lagos; in 219, by Antiochus the Great; in 170, by Antiochus Epiphanes; in 163, by Antiochus Eupator; in 139, by Simon; in 63, by Pompey; in 37, by Herod. The city was utterly destroyed by Titus A. D. 70. In 614 A. D. it was taken by Chosroes II.; in 637, by Omar; in 1099, by the Crusaders; in 1187, by Saladin; in

1832, by Muhammed Ali ; in 1834, by the Fellahin, and in 1840 Syria was restored to Turkey.

97. For 1,500 years nobody cared about the city of Herod ; the city of David was thought of by few.

**RENAISSANCE.** It was the city of the Holy Sepulchre for most of Christendom. The

only object of a pilgrimage to Jerusalem was to visit the sacred sites. But about fifty years ago two very remarkable books appeared—Robinson's Holy Land and Ferguson's Jerusalem. But even Robinson saw little of the ancient glory. Because the modern city was small and mean, pent within narrow walls, it seemed to him that it must have been always small and mean. He could see no deep valleys which made the heads of those who looked down from the temple wall to turn giddy. Therefore there never had been any such valleys. Ferguson, too, for his part, started with the assumption that Jerusalem was a little place. He attempted to prove its littleness by the most curious historical arguments. The number of defenders was small. Therefore the statements of Josephus about the numerous population were exaggerated. But Josephus carefully explains why the fighting men were so few. Again, the walls were quite small in extent ; therefore the army of Titus must have been small ; therefore the generally received number of the Roman legion must be reduced by half. But Ferguson could not reduce the number. He simply looked through the telescope from the wrong end, and saw the city many times smaller than it really was.

The researches of exploration have restored the splendors of the ancient city. We have proved how vast the wall of the temple was, and how within this wall rose the gleaming white marbles of the inner house with its courts and its altars. The city stood upon several hills, which were more or less easy to defend by fortifications, and offered some choice to the monarch desirous of building a palace, a tower or a temple. The variety of hill and ravine and water-course finds frequent mention in the history, and is sometimes so much intertwined with the events related that it becomes necessary to look at the topography before we can hope to understand the narrative. For instance, we should like to know which part of Jerusalem was called the City of David; because David built a house there (2 Sam. 20, 3), and most of the kings of Judah were buried there. Again, when we read that David gave orders to place Solomon upon the king's mule, and bring him down to Gihon, and proclaim him as king (1 Kings 1, 33), we would like to know these localities and how they stood related to each other.

98. Jerusalem lies near the summit of the broad mountain ridge, which extends from the plain of Esdraelon to the desert on the south. Its height at

**VALLEYS.**

Jerusalem is 2,500 feet above the level of the sea. The city is cut off from the country round it on the west, south and east sides, by ravines more than usually deep and precipitous. These ravines leave the level of the table-land,



the one on the west, and the other on the northeast of the city, and descend rapidly until they form a junction below its southeast corner. The eastern one, the valley of the Kedron, commonly called the valley of Jehosophat, runs nearly straight from north to south. But the western one, the valley of Hinnom, runs south for a time, and then takes a sudden bend to the east until it meets the valley of Jehosophat, after which the two rush off as one to the Dead Sea. How sudden their descent is, may be gathered from the fact that the level at the point of junction, about a mile and a quarter from the starting point, is more than 600 feet below that of the upper plateau from which they commence their descent. Thus while on the north there is no material difference between the general level of the country outside the walls and that of the highest parts of the city, on the three sides, so steep is the fall of the ravines as to leave on the beholder the impression of a ditch at the foot of a fortress, rather than of valleys formed by nature.

The promontory thus encircled is itself divided by a longitudinal ravine, called the Tyropœan valley, rising gradually from the south like the external ones, till at last it arrives at the level of the upper plateau, dividing the central mass into two unequal portions. Of these two, that on the west, the upper City of the Jews, now called Mount Zion, is the higher and more massive; that on the east, Mount Moriah, is at once considerably lower and smaller, so that, to a spectator from the south, the city appears to slope sharply

toward the east. The central valley at about half way up its length, threw out a companion valley on its left or west side, which made its way up to the general level of the ground at the present Jaffa gate. One more valley must be noted: it was on the north of Moriah, and separated it from a hill on which, in the time of Josephus, stood a suburb, or part of the city named Bezetha, or the new town. Part of this depression is still preserved in the large reservoir with two arches near the St. Stephen's gate. Thus the valleys inside of the city of Jerusalem make the form of a cross.

\* All around the city are higher hills; on the east the Mount of Olives, on the south the hill of evil counsel rising directly from the Vale of Hinnom.

#### HILLS.

On the west the ground rises gently, while on the north, a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of a mile. Towards the southwest, the view is somewhat more open, for here lies the Plain of Rephaim, commencing just at the southern break of the valley of Hinnom and stretching off southwest ere it runs to the western sea. This rough sketch of the plan of Jerusalem will enable the reader to appreciate the two great advantages of its position. On the one hand the ravines which entrench it on the west, south and east—out of which the rock slopes of the city rose almost like the walls of a fortress out of its ditches, must have rendered it impregnable to the warfare of the old world. On the other hand its junc-

tion with the more level grounds on its north and northeast sides afforded an opportunity of expansion. The western side of the city is more than one hundred feet higher than the eastern; but the Mount of Olives overtops even the highest part of the city by more than one hundred and fifty feet.

99. Jerusalem is surrounded by walls some forty or fifty feet high, imposing in appearance but far from strong. For the most part they

#### **WALLS.**

were erected as they now stand by Sultan Suleiman in the year 1542, and they appear to occupy the site of the walls of the middle ages, from the ruins of which they are mostly constructed. On the eastern side along the brow of the valley of Jehosaphat the section of the wall south of St. Stephen's gate is of far earlier date, and is constructed in part of massive beveled stones. The great stone at the southeastern corner is estimated to weigh more than 100 tons, and this block is one of a course of stones six feet in thickness, which extends along the south wall for six hundred feet.

The form of the city is irregular, the walls have many projections and indentations, but it is easy to make out four sides, and these nearly face the cardinal points. There are at present five

#### **GATES.**

open gates in the walls of Jerusalem, two on the south, and one near the center of each of the other sides. They all seem to occupy the sites of ancient gates, and are by name: (1) The Jaffa gate or Hebron gate on the west, to which

all the roads from the south and west converge. (2) The Damascus gate, or gate of the Column, on the north, from which runs the great north road, past the Tombs of the Kings and over the ridge of Scopus to Samaria and Damascus. (3) St. Stephen's gate, or the gate of Our Lady Mary, or gate of the Tribes, on the east, whence a road leads down to the bottom of the Kedron, and thence over Olivet to Bethany and Jericho. (4) The Dung gate, or gate of the Western Africans, on the south, and near the center of the Tyropœan Valley. A path from it leads down to the village of Siloam. (5) Zion gate, or the gate of Prophet David, on the summit of the ridge of the hill now called Zion. Besides these, there are two gates now walled up, one being the gate of Herod, on the north side, about half way between the Damascus gate and the northeast angle of the city; the other the Golden gate, in the northeast wall of the Haram.

Jerusalem is not a fine city, according to western ideas. It is badly built, of mean stone houses, and its streets and lanes are narrow, dirty, and ill-paved. There are, however, some beautiful bits of architecture. There are the grand walls of the temple arch, and there is, above all, the intense interest of its Scriptural associations.

Entering the city by the Jaffa gate we find on our right the citadel, with the so-called tower of David. The street right before us is now called the Street of David, and descends eastwards to the principal en-



trance to the Haram. Another main street commences at the Damascus gate and traverses the city from north

**STREETS.**

to south, passing near the church of the Holy Sepulchre, and through the principal bazaar, and terminating a little eastward of the Zion gate. These two streets divide the city into four quarters. The northeast is the Moslem quarter, the northwest the Christian quarter, the southwest the Armenian, and the southeast the Jewish. The church of the Holy Sepulchre is, of course, in the Christian quarter, where also we have the Latin convent, very conspicuous from its lofty position near the northwest angle of the city. In the Moslem quarter is the Serai or palace, and most of the consulates, and the beautiful little church of St. Anne, and, near by, the recently discovered Pool of Bethesda. The Armenian convent occupies a noble site on the southwestern hill. Near it on the north is the English church. But by far the most remarkable and striking building in this quarter of the city is the citadel, whose massive towers loom heavily over all around them. The Jewish quarter has no structure of note with the exception of the new synagogues.

**RELIGIONS.**

100. The sects or religions are established in Jerusalem, and if their various subdivisions are counted they amount to a total of twenty-four, more than half of which are Christian.

The list is as follows :

1. Abyssinians.

2. Armenians.
3. Copts.
4. Greeks.
5. Jews.
6. Roman Catholics.
7. Maronites.
8. Moslems.
9. Protestants : (a) Church of England, (b) Lutheran.
10. Syrians.

All these sects have their churches, synagogues, monasteries and hospices, which take up no inconsiderable portion of the half-mile square of space within the city walls. The population of Jerusalem was estimated at 40,000 in 1890, and there has been a large influx since. But many of the new comers build dwellings outside the walls, and there is now quite a large suburb on the northwest.

101. The Haram esh Sherif, or Noble Sanctuary, on Mount Moriah, is a large open space, of peculiar sanctity in the eyes of all true Moslems. Its surface is studded with cypress and olive, and its sides are surrounded in part by the finest mural masonry in the world. At the southern end is the Mosque El Aksa, and a pile of buildings formerly used by the Knights Templar. They were so named, in fact, because they occupied the temple area. Nearly in the center of the open space is a raised platform paved with marble, and rising from this is the well-known mosque Kuppet es

Sakhrah, with its beautifully proportioned dome. Within this sacred enclosure stood the temple of the Jews ; but all traces of it have long since disappeared, and its exact position was a fiercely contested question before the time of the recent explorations.

The Haram is a quadrangle of about thirty-five acres in area. The length of the south wall is 922 feet; the west wall is 1,601 feet long; the east wall 1,530 feet. The modern gateways giving entrance into the interior are eleven in number, three on the north and eight on the west. Of the ancient gateways there were two on the south, now called the double and triple gates; while east of the latter is the mediæval entrance called the single gate, beneath which Col. Warren discovered a passage. On the east wall is the Golden gate, now closed; and two small posterns in the modern masonry are found south of this portal. On the west wall the prophet's gateway is recognized as the southern of the two suburban gates, mentioned in the Talmud; while the northern suburban gate appears to have been converted into a tank, and lies immediately west of the Dome of the Rock.

The raised platform in the middle of the Haram enclosure has an area of about five acres, and is an irregular quadrangle. The Kubbet  
**DOMES OF THE ROCK.** es Sakhrah, or Dome of the Rock, on this platform, covers the sacred rock, which rises five feet above the floor of the building, the crest being at the level 2,440 feet above the Mediterranean.

The Dome of the Chain is immediately to the east of the Kubbet es Sakhrāh. Here was preserved a chain, which was believed to drop a link at the touch of a perjurer.

Entering by the gate of the Cotton Bazaar we stand within the temple courts. Before us are the steps which lead up to the platform where shoes must be removed; for while the outer court, like the court of the Gentiles, is a promenade, the paved marble platform is a sacred enclosure, not to be trodden except barefoot. From the bright sunlight we pass suddenly into the gloom of the interior, lit with dim religious light of the glorious purple windows. The gorgeous coloring, the painted wood-work, the fine marble, the costly mosaics, the great dome, flourished all over with arabesques and inscriptions, and gilded to its very top of all this splendor, gleams out here and there from the darkness. And in honor of what is this beautiful chapel built? A low canopy of rich silk covers the dusty limestone ledge round which the Dome of the Rock has arisen. According to Arab tradition, Mohammed ascended to heaven from this rock. They show the impression of the hand of the angel Gabriel, as he held the rock down to prevent it from following the prophet. Even more mysterious than the sacred rock is the sacred well below it. Descending a flight of steps at the southeast corner of the rock we enter a cave, in the rocky floor of which is a circular slab of marble, which returns a hollow sound when struck, but which is never uplifted. The Arabs appear to regard it as the



mouth of Hell, for they call it the well of souls, and have a dread of the consequences if any evil soul escape.

The ground of the Haram enclosure is honeycombed with tanks, into some of which the water finds its way by unknown channels. One of the tanks is called the

**RESERVOIRS.** great sea, and would hold 2,000,000 gallons of water; another would hold 1,400,000; and all the tanks together 10,000,000 of gallons at least. This would be more than a year's supply for the city in its best days, a valuable resource in times of siege.

Under the Haram area, at the southeastern part, are the vaults known as Solomon's stables—thirteen rows of vaults of various spans. They were used as

**SOLOMON'S STABLES.** stables by the Crusaders, and the holes in the piers by which the horses were fastened may still be seen. The name of Solomon's stables is supposed to have been given by the Crusaders, who may, however, have been guided by some earlier tradition. The vaults are in part ancient and in part a reconstruction, probably about the time of Justinian (sixth century A. D.).

102. The Jews' Wailing Place is outside the Haram, and not very far from the southwest corner. From the Jaffa gate we may reach it by going down David

**JEWS' WAILING PLACE.** street and through the fruit bazaar, and then turning through a by-lane. The Wailing Place is a narrow court, in which the temple rampart happens to be free from houses and

open to the street in the Jews' quarter. Every Friday the court is crowded with Jews who come to read and pray and bemoan the condition of their temple, their holy city and their scattered people. The scene is striking from the great size and strength of the mighty stones, which rise without door or window up to the domes and cypresses above, suggesting how utterly the original worshipers are cast out by men of alien race and faith. Here we may see venerable men reading the book of the law, women in their long white robes kissing the ancient masonry, and praying through the crevices of the stones, Russian Jews, German Jews, Spanish Jews, men, women and children, with gray locks or blue-black hair, or russet beard, and dressed variously according to their country—strange and unique is the spectacle! It reminds one forcibly of the unchanged character of the Jews. After nineteen centuries of wandering, they are still the same as ever, still bound by the iron chain of Talmudic law.

103. Jerusalem is at present supplied with water by its cisterns. Every house of any size has one or more of them, into which the winter rains are conducted by little pipes and ducts from the roofs and court yards. These private cisterns are generally vaulted chambers with only a small opening at the top, surrounded by stonework, and furnished with a curb and wheel. Many of them are ancient. But besides these covered cisterns in the houses and courts, there are many large open

**WATER  
SUPPLY.**

reservoirs in and around the city. In the upper part of the valley of Hinnom, west of the city, is the Birket el Mamilla, often called the upper pool of Gihon. Lower down in the same valley, and not far from the southwestern angle of the city wall, is the Birket es Sultan, frequently called the Lower Pool. Because these pools are clearly related to one another as upper and lower, it has been usual to assume that they are the upper and lower pools of Gihon, which seem to be referred to in 2 Chron. 32, 30, and elsewhere. But although the Sultan's pool has been called Gihon from the fourteenth century downwards, it is known to have been constructed by the Germans only two centuries before, and the word Gihon means a spring head. From the Sultan's pool we may ride down the deep valley, on the south bank of which is the traditional Aceldama, with the tombs of many Christian pilgrims, till we come to Bir Eyub (Joab's Well), where the valley of Hinnom unites with the valley of the Kedron. The Crusaders, who were never too well informed, identified Joab's well with the Biblical en Rogel (see page 222). From this place we ride northwards to the junction of the Kedron with the Tyropœan, and there, in a verdant spot, we find the pool of Siloam, with dry stone walls and a little muddy water. With the village of Siloam on our right, we ride up the Kedron valley some three hundred yards, and arrive at the fountain of the Mother of Stairs, also called the Virgin's Fountain (En Rogel). Descending by a flight of sixteen steps we reach a chamber, its sides built of

old stones and its roof formed of a pointed arch. Then going down fourteen steps more into a roughly hewn grotto, we reach the water. The flow is intermittent, due, it is supposed, to a natural syphon, and the waters rise suddenly, immersing the folks, fully clothed, nearly up to the neck. The water wells up in the cave, and when it has attained a height of four feet seven inches runs away through a passage near the back, into a small tunnel, and goes to the supply of the pool of Siloam.

About one hundred yards northeast of St. Stephen's gate is the pool of Our Lady Mary, outside the walls. Within the city, on our left, as you enter by St. Stephen's gate, is the Birket Israil, or Pool of Israel, probably a trench to defend the north wall of the temple area. It is now a receptacle for ashes and rubbish of all kinds ; but it has at some time held water, for Warren found the bottom lined with concrete sixteen inches thick. We need only mention further the pool of Hezekiah, a large reservoir which lies in the center of a group of buildings, in the angle made by the north side of David street, and the west side of Christian street. It is stated that a subterranean conduit from the Birket el Mamilla passes underneath the city wall near the Jaffa gate, and supplies both the Pool of Hezekiah and the cisterns of the citadel.

In ancient times water was brought in the city by two aqueducts—the “Low level” and the “High level”—but the course of the former can alone be traced within the walls of the city. It crosses the valley



of Hinnom a little above the Birket es Sultan, and, winding round the southern slope of the modern Zion,

**AQUEDUCTS.**

enters the city near the Jewish almshouses; it then passes along the eastern side of the same hill, and runs over the causeway and Wilson's arch to the Sanctuary. The numerous Saracenic fountains in the lower part of the city appear to have been supplied by pipes branching off from the main, but the pipes are now destroyed, and the fountains themselves are used for receptacles for the refuse of the town. This aqueduct derived its supply from the Pool of Solomon (near Bethlehem), from Ain Etam, and a reservoir in Wady Arub, and it still carries water as far as Bethlehem. Its total length is over fourteen miles, not far short of the length of the aqueduct which Josephus tells us was made by Pontius Pilate. This aqueduct was repaired by the Baroness Burdett Coutts some years ago, but the Arabs broke it up in a few days, as it interfered with their business of selling water in the streets of Jerusalem. The Sultan has recently caused a survey to be made with a view of restoring to the city its ancient water supply.

The high level aqueduct, called by the Arabs that of the "unbelievers," is one of the most remarkable works in Palestine. The water was collected in a rock-hewn tunnel four miles long, beneath the bed of Wady Byar, a valley on the road to Hebron, and thence carried by an aqueduct above the head of the upper pool of Solomon, where it tapped the waters of the sealed fountain. From this point it wound

along the hills, above the valley of Urtas to the vicinity of Bethlehem, where it crossed the water shed, and then passed over the valley at Rachel's tomb by an inverted stone syphon, which was first brought to notice by Mr. Macneil, who made an examination of the water supply for the Syria Improvement Committee. The tubular portion is formed by large perforated blocks of stone set in a mass of rubble masonry ; the tube is fifteen inches in diameter, and the joints, which appear to have been ground, are put together with an extremely hard cement. The last trace of this aqueduct is seen on the plain of Rephaim, at which point its elevation is sufficient to deliver water at the Jaffa gate and so supply the upper portion of the city ; but the point at which it entered has never been discovered, unless it is connected in some way with an aqueduct which was found between the Russian convent and the northwest corner of the city wall.

104. In the beginning of 1867, Col. Charles Warren of the English Royal Engineers, began his work of excavating in Jerusalem, under the employ of the London Palestine Exploration Fund. Scores of shafts were sunk through the accumulated rubbish, and were always carried down to the natural rock. In cases where the miners came upon artificial structures, arches, aqueducts, cisterns, or other works of man, they were carefully explored and measured, and plans were made of them. The work was continued until 1870, and the results are recorded in the Jerusalem volume of the Memoirs

of the Fund. Let us glance at some of the more striking discoveries.

On the west side of the Haram wall about 39 feet from the southwestern angle, a great stone was seen projecting from the wall. Dr. Robinson believed it to be the spring-stone of an arch, perhaps the first arch of a bridge going to the upper city. The span of the arch should be about 42 feet. And, sure enough, at that distance from the wall, Warren discovered the pier of the arch, resting on the rock at a depth of 42 feet. It is 12 feet in thickness, and 52 feet in width, and constructed of stones similar to those in the wall. Two courses of stones were still in place. To the west of the pier is a rock-hewn channel, and a pavement extends from the pier to the Haram wall. A little further north was discovered another arch of 42 feet span, called Wilson's arch, under which a road used to pass in the Middle Ages. The street over it now is 80 feet above the bed-rock. At the southeastern angle of the Temple area the wall is about 70 feet above the ground; but there is an accumulation of nearly 100 feet of rubbish and stone chippings lying against the wall. The true bed of the Kedron is 40 feet west of its present surface bed. From the Virgin's fountain there runs a tunnel through the hill of Ophel to the Pool of Siloam; this tunnel winds about so much that it takes 1,708 feet in going a distance of 900 feet. In 1880 an inscription was found upon the ceiling of this tunnel midway, describing the meeting of the two parties

of excavators. It is probably the oldest bit of Hebrew writing that we possess.

A very interesting feature of great economic importance is the geological formation of the plateau on which the city stands. The upper **GEOLOGIC FORMATION.** strata are beds of hard reddish and gray stone, called Misseh; the lower of a soft, easily worked stone, known as Melekeh. The latter bed, which is some 35 feet thick, underlies the whole city. The great quarry which is entered under the northern wall, all the great subterranean reservoirs, nearly all the tombs, the Siloam aqueduct, and the caverns at Siloam are hewn out of it. It was largely used for building purposes. The Misseh beds, however, yield the best and most durable building material, and the stones from these beds can be surely recognized in the walls by their sharp edges and their superior state of preservation.

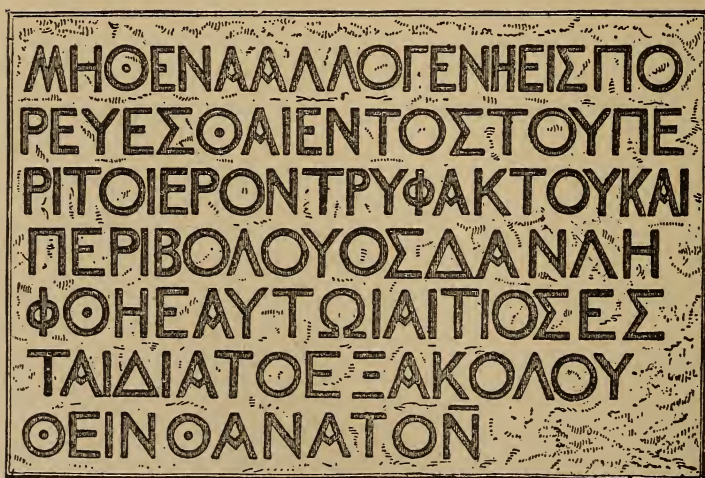
104. The first substantial houses were the palaces of the king, next the buildings of the Maccabean times; then those of Herod, when the city was covered with beautiful and stately palaces, synagogues and theaters. The Byzantine period pulled down the synagogues, while it pillaged and persecuted the Jews, and used the building materials for the erection of monasteries, churches and hermitages. The Saracens came next, but they built nothing of importance except the Dome of the Rock, and that by the help of Byzantine architects. Under the rule of the Saracens things fell to pieces, and the thistles and nettles grew over



them, where they lie to-day, waiting for the explorer to dig them up. The Crusader, in his 100 years' of occupation, built churches and castles, but he was the most destructive of all, for he not only used the old stones, but he refaced them and carved them after his own fashion. The Turk, like the Saracen, has left things to decay. Modern civilization is even more destructive, because every new industry that is started builds up more of the old stones into new walls. The inscribed stone of Herod's temple, the only inscription

**A TEMPLE  
STONE.**

left of the temple, containing, word for word, the warning quoted by Josephus, the only stone of which we can be certain that stood in its position when our Lord was in the temple was found by a Frenchman, Mr. Ganneau, in 1871. It bears the following inscription in Greek in seven lines:



TEMPLE INSCRIPTION.

The translation is: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue." The episode in the Acts of the Apostles, 21, 26, throws great light on this precious inscription, and receives light from it. Paul, after purification, presents himself in the temple; the people immediately rise against him, because certain Jews of Asia believed that Paul had introduced a Gentile, Trophimus of Ephesus, and had thus polluted the sacred place. They are about to put him to death when the tribune commanding at Fort Antonia intervenes and rescues him. The people demand of the tribune the execution of the culprit, that is, the application of the law. This inscription, and probably this very stone, was almost certainly seen and read by Christ; and it would be likely to impress him painfully with the exclusive spirit of the Jews. It was the work of Christ to break down the middle wall of partition between Jew and Gentile.

The temple probably stood near the center of the Haram area, with the rock Es Sakhrah under the dome of the mosque, either as the stone of foundation on which the ark rested or the site of the altar of burnt offering. The temple courts descended in courses round the Holy House; so that the temple and altar must have been on top of the hill. And, in fact, it has been demonstrated that the level of the various courts ascertained by the number of steps leading to

them, can be brought into accord with the actual level of the rock in this part of the Haram.

The other structures of interest were Herod's palace, which lay to the south of the tower of David ; Agrippa's palace on the eastern brow of Mount Zion, the Xystus on the low ground beneath it ; the house of Ananias the high priest, which was

**PALACES.**

near Wilson's arch, and which was perhaps the same place as the house of Caiphas to which Christ was taken ; the Hippodrome south of the temple, which can apparently be traced south of the Haram wall, and the tomb of Herod, perhaps that prepared for Aristobulus, which must have been close to the Birket Mamilla.

105. Another question which has attracted much attention latterly, is that connected with the sites of Golgotha and the Holy Sepulchre. The question may be considered under three heads :

**CALVARY.**

(1) Did Constantine ascertain the exact localities of the crucifixion and burial of Christ ?

(2) Does the Church of the Holy Sepulchre stand on the ground once occupied by Constantine's churches ?

(3) Where should the true sites be sought ? As to the first question Constantine followed no tradition, but his discovery was regarded as a miracle. If there had already been a tradition as to the site, that fact would have been mentioned. The second question may be answered in the affirmative ; during the last twenty years large excavations have been made, and

important discoveries. The church has retained its circular form.

The Bible gives only very slight indications of the position of Calvary. At the time of the crucifixion the third wall had not yet been built, and a branch of the great road from the north ran along the hill to the Castle of Antonia. It seems also probable that, as the sin-offering was to be burnt without the camp and north of the altar, Christ, the antitype, suffered in the same relative position. The knoll above Jeremiah's grotto was identified with Golgotha first by a German—Otto Thenius—in 1849, and that identification has since been strongly advocated by Major Conder, Gen. Gordon and others. It is near the northern road, and it has a northerly position in regard to the temple enclosure; it is said to have been the place of the Jewish house of stoning. It was the Roman custom to crucify beside the main road, so as to terrify the people. We cannot, however, be sure of the place of crucifixion, and it is perhaps fortunate that it is so.

106. The large building to the west of the Church of the Holy Sepulchre is the Greek convent. The large open square on the south is the

**LARGE BUILDINGS.** Muristan, or the ruined castle of the Knights of St. John of Jerusalem. The west is a deep reservoir, 240 feet long by 140 feet wide, called Hezekiah's Pool. The new hotel near the Jaffa gate faces south, and across the street is the American consulate. The large group of buildings on the western wall is the citadel, consisting of a group of five square



towers, the largest of which, the Tower of David, is one of the most ancient buildings in the city. Opposite the citadel is the English church, with the parsonage adjoining. The southern portion of Mount Zion is occupied by the Armenians. Outside the Zion gate is the Tomb of David, in which is shown the chamber of the Last Supper. The eastern portion of Zion is mostly occupied by Jews, and there a synagogue has been recently built by Baron Rothschild.

107. A much disputed point is the position of the tomb of David, and the tombs of his successors. It is

**TOMB OF  
DAVID.**

possible that the tomb was of Phœnician type, a shaft leading down from the surface of the ground to a large chamber excavated in the Melekeh bed, and that it has escaped observation. The most probable site for it seems to be on the eastern hill, just above the Pool of Siloam, where there is a curve in the conduit that runs between the pool and the fountain of the Virgin.

108. Another interesting question is the true position of Zion. Unfortunately Josephus does not men-

**ZION.**

tion Zion, and the Bible notices give no exact indication of its position; though many of them mention it in such a way as to lead us to believe that the mount on which the temple was built is intended. On the other hand, Josephus says the citadel taken by David was on the western hill, and this hill has been identified with Zion since the fourth century.

An interesting subject for inquiry is the extent of

pre-exilic Jerusalem. Some are of the opinion that it was confined to the eastern hill; but

**EXTENT.**

the area of that hill is insufficient for the large population which must have lived in the city during the reigns of Solomon and some of his successors. There is no indication anywhere in the Apocrypha or in Josephus that the city bounds were enlarged between the rebuilding of the walls by Nehemiah and the reign of Herod. My own view is that the city was of gradual growth. The first settlers established themselves close to the spring of En Rogel at the base of the eastern hill. The town gradually extended up the hill, and an acropolis was then built. When David took the city, it consisted of the Acropolis on Mount Zion, and the walled town beneath. David fortified more strongly the Acropolis, and made it his place of residence. During Solomon's reign, the trade between the east and the west, owing to the circumstances of the times, passed through his dominions. The wealth and population of Jerusalem increased rapidly, and it was probably during this prosperous period that the western hill was surrounded by a wall and brought within the limits of the city. As time went on, a second wall was added on the north, but there was no further increase until the third wall was built by Agrippa after the crucifixion.

109. The great Catholic churches, the Roman, the Greek and the Armenian, have their sacred sites in the city especially along the Via Dolorosa, or the Way

of Sorrow, along which it is said Christ was led to the cross.

The first station of the cross is situated in the soldiers' barracks of the Turkish infantry, on the spot where once stood the Tower of Antonia, and Pilate's judgment hall.

**SACRED SITES.**

It is indicated by a small chapel; here Christ was condemned to death. The second station lies under the front steps of the barracks; here the cross was placed upon Jesus. Passing under the arch of Ecce Homo, down into the valley opposite to the Austrian hospice, we find the third station where Jesus fell under the weight of the cross. It is marked by a low column in the Armenian convent. We now turn to the left into a street coming from the Damascus gate, and after a few steps just opposite the second street leading east is the fourth station, the house of Lazarus, the poor man in the parable (Luke 16, 19); where Jesus met his mother. On the corner, as the street turns to the right, is the house of the rich man, the fifth station, where Simon the Cyrenean took up the cross of Jesus. The sixth station, one hundred steps further on, is marked by a stone in the left-hand wall; here Jesus said to the daughters of Jerusalem: Weep not for me, but weep for yourselves and for your children (Luke 23, 28). The seventh station is one hundred steps further, on the left, through an archway; it is a subterranean chapel, where the holy Veronica wiped the sweat from the Saviour with a handkerchief, on which remained a picture of the face of Jesus. The

eighth station is at the corner of another street coming from the north ; it is the so-called gate of judgment. The ninth station is inside the yard of the Church of the Holy Sepulchre, in front of the Coptic convent ;



THE HOLY SEPULCHRE.

here Jesus fell the third time. The tenth and eleventh are in the chapel of the Roman Catholics on Golgotha, where Jesus was disrobed and where he was nailed to the cross. The twelfth is in the Greek chapel of the raising of the cross ; here Jesus was crucified. The

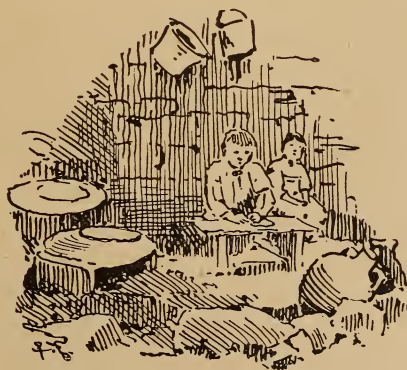


thirteenth is shown at the altar between the places of the eleventh and the twelfth, and it is the station of the descent from the cross. The fourteenth is the Holy Sepulchre itself.

In the Church of the Holy Sepulchre is shown the sepulchre itself, in a small room. It consists of a marble box covered with a marble slab, above which lamps are perpetually burning. Under the roof of this church many sacred sites are crowded: the stone on which the body of Christ lay while being embalmed; the spot where his mother stood watching the process; the place at which the angel sat on the stone that had been rolled away from the door of the sepulchre; the place where Jesus appeared to Mary Magdalene; the porphyry column where Jesus was bound for scourging; the prison where he was confined; the place where he was mocked; the rent which the earthquake made which followed his crucifixion; the spot where the true cross was found; the hole in the rock where it was set; the spot declared by our Saviour Himself to be the center of the world; the tomb of Melchizedek; the burial place of Adam.

After all, it is perhaps best that in Jerusalem we should not be able to find many authentic ruins of Bible times. It is enough that on every side we see temples not made with hands, where we breathe from austere mountain crests and waving plains, once the home of king and of prophet, the nameless, formless essence of the past. The soul is thus better able to deal with its maker directly, without thought of the workmanship

of human hands. And a more awful and a more satisfactory sense of the remote comes to us from those changeless hills and valleys than could have reached us from mutilated columns and a crumbling architecture. But still the walls of Jerusalem have a grandeur in their titanic blocks, and that sublime space of platform, where once stood the Holy Temple, and that eternal rock which rises from its floor. Still hovers the sweet sunshine in the misty olives above Kedron, making us forget those filthy streets and crumbling relics. The paths and the palm shades, the mountains, vales and lakes, all these precious reminiscences and sweet pictures will forever remain in the mind of the pilgrim, a constantly increasing source of delight.



BREAD MAKING.



## CHAPTER XVIII.

### THE JOURNEYS OF JESUS.

IN THE little hill-town of Nazareth there lived, nineteen hundred years ago, a carpenter named Joseph, a widower, with sons and daughters—poor, of course, with such a calling in so small a village, but a man of high worth, fearing God and respected by his neighbors. He was engaged to a maiden named Mary, but it was the custom of those who had thus been promised in marriage to each other to wait sometimes for years before the wedding took place.

Nazareth. Apr. B. C. 5. Luke 1, 26, 38. As Mary sat in her house one day, an angel suddenly **ANNUNCIATION** appeared and saluted her with these **TO MARY.** words: “Hail, Mary, thou art highly favored; the Lord is with thee.” Then the visitor, who was no other than the Angel Gabriel, told her that she was to be the mother of a son, who would be great, and would be called Holy, and the Son of the Most High, and bear the name of Jesus. He also informed her that her cousin Elizabeth was to have a son in her old age.

Judæa. May B. C. 5. Luke 1, 39-56. So, after a few months, she determined to visit Elizabeth and talk of these wonderful things. It was a long journey, at least a hundred miles, from Nazareth to Hebron. The meeting would be a touching one to both



of the saintly women; and it has left us as its result on the part of Mary, the grandest hymn of the New Testament, called, from the first word in the Latin Vulgate Bible, the "Magnificat." It begins: My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For he hath looked upon the low estate of his handmaiden. For, behold, from henceforth all generations shall call me blessed. What a song for a young Hebrew girl of humble station! Mary staid about three months with Elizabeth, and then she turned her face to the north, and made her way to her home at Nazareth.

I. Period of Preparation; from his Birth to his Baptism.\*

(1) Bethlehem. Dec. B. C. 5. Luke 4, 1-7. About four years before the time from which we date the birth of Christ, Octavius Cæsar Augustus, the Roman emperor, had sent a command to Herod, king of the Jews, to cause all of his subjects to go to the towns or villages from which their families had at first come, or where they held property, that their names, and the value they owned in land or otherwise, might be registered for taxation, or for the military service. Away in Nazareth, Joseph had married Mary, as an angel had told him that she would have a son, and that the child's name

\*The numbers in parenthesis at the beginning of each topic in this chapter refer to the numbers in the small circles on C. E. Petford's map of the Journeys of Jesus.

was to be Jesus, that is Salvation, because he would save his people from their sins. But this command of Herod obliged them to go to Bethlehem, a hill-town a few miles south of Jerusalem, between eighty and ninety miles from Nazareth; both of them being descended from David, the great king of Israel, and Bethlehem being the place where he and his father had lived.

Anyone who has been to the Holy Land can picture to himself how they traveled. Nothing is more common than to see a husband walking along side an ass, on which his wife sits, with a child in her arms. Mary and Joseph would go down the steep bluff above the Plain of Esdraelon, then across the broad, glorious plain; then through the rough path near Engannim, leading to the uplands of Samaria. Then would come Samaria, where Joseph would be troubled to find shelter, for fear of defiling himself, as a strict Jew, by anything Samaritan. Next day they would be at Nablus, the ancient Shechem; then they would rest near Gibeah, the next day they would be at Jerusalem, from which a short journey of six miles would bring them to Bethlehem. When Mary and Joseph reached Bethlehem, it was so full of strangers coming like themselves to be registered, that no house had room to receive them. The only accommodation they could have was in the place where the household ass and other animals had their nightly quarters; and there, in so lowly a shelter, Jesus Christ, the Saviour of the world and the Son of God was born, very soon after

Mary reached Bethlehem. A cave under the high altar of the Church of the Nativity, at the end of the little town, is shown as the spot thus greatly honored. Thirteen steps lead down to it, but it looks very little like a cave when you reach it, for it is paved and lined round with marble, and lighted by thirty-two lamps, as of course it has no light from the sun.

(2) Bethlehem. Dec. B. C. 5. Luke 2, 8-20.

The birth of an earthly prince is announced by  
**ANGELS** royal salutes, and the swiftest agen-  
**AND** cies carry the news to every land;  
**SHEPHERDS.** but the Son of God came into the world unnoticed even by the villagers of Bethlehem, while Jerusalem, three miles off, learned of his birth only after long delay, when a star was guiding wise men from the east to his cradle. But if it was unnoticed on earth it was a great event in Heaven; so great that a choir of angels, for the first and last time in the history of our world, came to gaze on the babe as he lay in the manger, and showed themselves, before they returned again to their glorions home, to a band of shepherds then lying out through the night with their flocks on the hills near Bethlehem. The slopes pointed out as the scene of this miracle stretch away some distance on the east of the town, rising gently with a faint greenness—the vegetation covering the gray stony soil. Beyond them are the barren hills of the wilderness of Judæa, sinking steeply to the Dead Sea. The angels told the shepherds of the coming of the Saviour, Christ the Lord; and that they

would find the babe lying in a manger. The shepherds hastened down the hill, over the little green valley, and up the steep side of the hill of Bethlehem, and found Mary and Joseph and the babe. It is no wonder that they returned to their flocks glorifying and praising God for all the things that they had heard and seen.

(3) Jerusalem. Feb. B. C. 4. Luke 2, 21. It was a custom that every Jewish boy should be presented in the Temple with his mother

**PRESENTA-  
TION IN THE  
TEMPLE.**

for the rite of purification, when he was about six weeks old. She would go in the early morning, for coolness, and after riding past the tomb of Rachel, which still rises at the side of the road, not far from Bethlehem, would pass slowly on till she came to the spot over against the temple, where, it may be, Abraham made his young man stay while he went to offer Isaac on Mount Moriah. Then, going down to the valley of Rephaim, or the Giants valley, often a field of battle between Israel and the Philistines in the old days, she would either turn to the right, and go along the valley of Hinnom and Jehosophat, to the foot of the steps leading on the east, to the Golden Gate, or she would keep on, northwards, across Hinnom and mount the gradual ascent to the northwest gate, passing in front of Herod's palace, with its frowning castles, and making her way from them through the rough sloping lanes of the city, to the entrance of the woman's court on the east side of the temple. Ascending the



steps of the beautiful gate of the temple, so called from its being covered with plates of shining Corinthian brass, more costly than gold, she and the other women who had come for the same purpose as herself would wait there till the priest came and received their offerings. Joseph and Mary were so poor that they could present only the modest sacrifice of doves, just as a very lowly mother might offer the smallest silver coin to the church treasury, instead of the richer gifts of some of her neighbors. Worshipers had already assembled for the morning sacrifice, and, among others one Simeon, an old man known by his neighbors as righteous and devout, and one of the few who wearily looked for the consolation of Israel under all its troubles, by the coming of the Messiah. Taking the babe Christ in his arms, he blessed God for having seen that hour, and cried: Now lettest thou thy servant depart, O Lord, for mine eyes have seen thy salvation. Beside Simeon, there was another whose joy at the appearance of Christ is told us; a very old woman, Anna, a prophetess of the northern tribe of Asher, who had been a widow for eighty-four years, after having been married for seven years. Having no worldly cares in her humble old age, this saint almost lived in the temple, frequenting it at all hours when it was open. She too, being present when Jesus was brought in by his mother, gave thanks to God on seeing him; the joy so filling her heart, that, feeble as she must have been, she spread the news among all who were looking

for redemption in Jerusalem. So humble were the heralds who proclaimed the coming of the true Messiah—some lowly shepherds, the aged Simeon, and the still more aged Anna. Thus silently rose the light of salvation on the earth, like the noiseless rising of the day over a sleeping world.

(4) Bethlehem. B. C. 2. Matt. 2, 1-12. Some time after the birth of our Lord, the arrival of some strangers

**VISIT OF THE  
WISE MEN.**

in Jerusalem, from the east—perhaps from Persia or the countries near it, roused Herod's suspicions and fear respecting his throne. These wise men from the east had seen a new star and had regarded it as a signal of the coming to earth at last of some great Jewish leader; so they had come to pay him reverence. Herod called these magi before him secretly and told them to find out exactly all about the young child, and bring him word, that he might go to him and worship him; but God did not allow his crafty scheme to succeed. Having found that Bethlehem was the place to which they were next to turn, the wise men left Jerusalem and set out for the village. It must have made a great stir in the quiet village, when such a visit was paid to the lowly virgin and her child. They presented rich gifts and worshiped the child Jesus. Herod waited anxiously for the return of the magi to Jerusalem, that he might learn all about the child who was to be heir to his throne and put aside his children. If he could get information which would enable him to kill the infant secretly, it would prevent possi-

ble trouble among a people so easily excited as his subjects.

(5) Egypt. B. C. 2. Matt. 2, 13-23. But our Lord was not to be thus destroyed. A warning given

**FLIGHT**

**INTO EGYPT.** by God, in a dream, was enough to prevent it, the magi returning to their own country apparently by crossing from Bethlehem to the steep path of Engedi on the Dead Sea, and thus passing the Jordan at Jericho. Still Mary and the child were not safe; but a dream sent to Joseph soon put them beyond the reach of the king. Rising by night, in obedience to the vision, and hurriedly setting out, they left Bethlehem secretly and traveled southward to Egypt, where they were in no danger. The road lay first to Hebron, through a rough track between gray hills; then westward over the broad ridge in the hollow of which Hebron lies, and down a wild pass which, in a few miles, sinks 2,000 feet to the low hills which overlook the Philistine plain. They would go then, by Gaza, along the track which runs towards Egypt a little back from the shore. It would take many days before they reached the banks of the Nile. Egypt had for ages been full of Jews, so that Joseph would have no difficulty in getting a living amongst his own people, especially as life is very simple in such a climate as that of the Nile. Fuel is never required except for cooking, and there is very little of that, the bulk of the people living on fresh or dried fruit, bread and vegetables. How long Mary and Joseph remained on the

Nile is not told ; but they did not return till news of the death of Herod had reached them, and then they went back to Nazareth.

(6) Nazareth. B. C. 2 to A. D. 8. Luke 2, 39-40. We are told very little about the childhood of our

**CHILDHOOD AT  
NAZARETH.**

Lord ; but after a time he would be sent to the village school, and the synagogue or Jewish church would also teach him much, for he would always be there with his mother, not only on Sabbaths, but when she could attend at other times, for it was open every day for prayers.

(7) Jerusalem, A. D. 8. Luke 2, 41-50. At twelve years of age a Jewish boy was regarded as old enough

**VISIT TO  
JERUSALEM.**

to take on himself the duty of observing the law, and for this purpose was taken by his parents to the passover at Jerusalem. It would take four or five days to go from Nazareth to Jerusalem, for no beast in the Holy Land goes faster than at a walk, and there would be many pilgrims on foot. Food for the journey would be a small matter in such a climate ; bread, some soft cheese, a little olive oil, some dried figs or raisins, and a bit of salad, when it could be got, with a drink of water or of sour milk, sufficing for the moderate wants of the native travelers, even now ; sleeping in the open air on the way to the passover would be no self-denial, for the moon shone bright and the air was delicious with the first warmth of spring. To cover the head from the night mist as they lay down beside their fire, if they had not a tent, would be the only precaution taken by



the pilgrims. Jerusalem, especially at the passover, must have had a wonderful charm for the child Jesus ; and the sights round the city would be as wonderful as the city itself. Mary, no doubt, felt that she could trust a boy so thoughtful as Jesus was to go about the city alone. So he made his way each morning to the rooms under the temple portico, where reverend masters in Israel gathered their disciples, and there he spent the day at their feet, the most eager and intelligent of their scholars.

At last the time came for the virgin and Joseph to join the returning northern caravan. The large band of pilgrims, among whom Joseph and Mary were to travel, set out in the afternoon, and came to their first halt, when, to their alarm, Mary and her husband found that Jesus was not to be seen in the whole cavalcade. Nothing remained but to return to Jerusalem to find him. On the third day he was found in the temple, before the doctors of the law, hearing them and asking them questions so acutely, that the gray-haired rabbis were amazed at his intelligence. Poor Mary, overjoyed to see him again, could not help asking him, Son, why hast thou thus dealt with us? Behold thy father and I sought thee sorrowing. But the strange boy had an answer ready which must have seemed very strange from one so young: How is it that ye sought me? Wist ye not that I must be in my Father's house? So early did he look up to God as especially his Father; so early was his Father's house the place, where as a matter to be

taken for granted, he might have been known to betake himself.

(8) Nazareth. A. D. 8 to A. D. 27. Luke 2, 51-52. Of the eighteen years of our Saviour's life that followed, we know nothing, for he was about thirty years of age when he next appeared in the story of the Gospels. We may be quite sure he earned his daily bread by his own labor as early as he could. His father's trade would be carried on as that of the local carpenter is still, in a small shop, with bare stone walls and arched stone roof, timber being scarce. It might have a small bench, but some carpenters' shops have only a plank fixed on the floor, beside which the workmen sit cross-legged, planing or sawing. All orientals, indeed, sit on the ground, when possible, whether in the open air or within doors. It seemed certain that Joseph did not live till our Lord began his public teaching, as he is not mentioned in the Gospels after the opening chapter.

**EIGHTEEN  
YEARS AT  
NAZARETH.**

II. Period of Inauguration; from His Baptism to His Rejection at Nazareth.

(9) Jordan. Jan. A. D. 27. Luke 3, 21-23. At the age of thirty, Jesus made his appearance at Enon to be set apart by John to his great office. They had never seen each other though cousins, but something about him at once arrested John's attention. No wonder John shrank from baptizing our Lord. He felt that Jesus was sinless; from that hour the humble villager of

**BAPTISM.**

Nazareth became the publicly ordained Redeemer of the world.

(10) Judæa. Jan. and Feb. A. D. 27. Luke 4, 1-13. To enter on so great a work, however, needed especial preparation. He resolved

**TEMPTATION.**

to retire for a time to prepare for his future. To what part Christ withdrew himself is not told us, but the yellow cliffs behind Jericho are still known by the name of quarantania, or the place of the forty days' sojourn. The fiercest attacks of Satan were kept back till there was least power to resist them. No thought of personal interest or ambition disturbed him. His mission was to advance the glory of his Father, and the welfare of mankind. We need not think of Satan as present in human form, or as an angel of darkness, when he came to put our Lord to the proof. He is never spoken of in the New Testament as visible, except when Jesus saw him fall as lightning from Heaven. The three temptations appealed to the lust of the flesh, the lust of the eye, and the pride of life.

(11) Jordan. March A. D. 27.\* John 1, 35-42. As John was standing one day among his followers,

**THREE**

**DISCIPLES  
CALLED.**

Jesus himself approached; he was still unknown, but the very end of John's mission was that he should be made manifest to Israel. And the hour had now come to draw aside the veil. Pointing to him, therefore, while yet at a distance, he told them to behold the Lamb of God. Of the first two disciples one was

Andrew, a fisherman from Bethsaida, on the Lake of Galilee ; the other, doubtless, was the Apostle John. Noticing the two following him, Jesus lovingly awaited their approach. Seeking his permission to be his disciples by the modest question, where he had his home, they were invited to share it with him. Andrew hastened to his brother Simon, and soon returned with him, thus bringing Peter for the first time within the spell of Christ's word and presence.

(12) Cana. March, A. D. 27. John 2, 1-11. Cana, the "reedy place," was a busy village in the days of our

**FIRST**

**MIRACLE.**

Lord. A marriage was about to take place in the circle of Mary's friends, and she and her son were invited. As it happened, the supply of wine in the Cana household ran short, so that shame before his neighbors threatened the bridegroom. Mary ventured to hint to her son the state of affairs. As the first public evidence of his divine power the water became glowing wine. This was the first miracle.

(13) Jerusalem. Apr. 11-17, A. D. 27. John 2, 13-22. The temple offered a strange sight at the

**CLEANSING  
OF THE  
TEMPLE.**

season of the passover, for in parts of the outer courts a wide space was covered with pens for sheep and cattle to be used for offerings. Jesus was greatly troubled by all this. Young, unknown and a Galilean, he had no authority to interfere ; but such scenes roused his soul. Hastily tying together some small cords, he commanded them to leave the Temple. The money



changers fared worse, for their tables were overturned. For the first time in many years the Temple was really sacred to God.

(14) Jerusalem. John 2, 23 to 3, 21. Nichodemus thought he would be welcome into the Kingdom of the Messiah, and wished simply to learn the duties this would require of him. But Christ saw into his heart. So far from making any attempt to win him, his whole ideas were upset by the first words of our Lord. He must be born again if he would even see the Kingdom of God.

(15) Judæa. John 3, 22. Jesus had now remained in Judæa about nine months, from April to December, A. D. 27. But he had gained but few followers among the bigoted people of the South.

(16) Enon. Dec., A. D. 27. John 3, 23-36. Our Lord was now attracting greater numbers than the Baptist. John, however, gently told them that he expected that now that Christ had come forward, he himself should lose popularity. Incapable of any feeling but devout homage towards Jesus, he seized the opportunity to announce afresh that every one must accept Jesus as the Messiah.

(17) December, A. D. 27. John 4, 1-3. Leaving the city by the Damascus gate through which years' later he was to pass on his way to the cross, our Lord's journey lay first through the great cemetery. Here he after-

wards found a tomb. The long ascent of the birth-place of Samuel, the highest summit in Judæa, comes in sight very soon. Bethel lies to the right of the road.

(18) Sychar. Jany. A. D. 28. John 4, 4-26. Close under Gerizim, at the mouth of the valley,

**WOMAN OF  
SAMARIA.**

there was then as there is still a well famous as that dug by the patriarch Jacob to avoid disputes with his neighbors. Tired as he was with his long walk and by the heat, our Lord gladly turned aside to Jacob's well. A Samaritan woman came up with a water jar on her head, and a long cord in her hand, with which to let the jar down into the well. Entering into conversation with her, he soon brought the woman to say that she thought it would be well to put off such deep matters till Messiah came. You need not wait, I that speak unto thee am he. This was the first open declaration of himself as the Messiah, and it was made to a lowly Samaritan woman, as the first announcement of his birth had been made to simple shepherds.

(19) Capernaum. March, A. D. 28. John 4, 46-54. After staying two days at Sychar, Christ went on

**NOBLEMAN'S  
SON.**

northward toward Galilee. An official in the palace of Herod Antipas at Tiberias, who had a house at Capernaum, had heard of the amazing cures Christ had effected at Jerusalem, and having an only son ill of fever, he resolved to ask the miraculous aid which had done so much elsewhere. He went himself to Christ at Cana,

and besought him to come down quickly and heal his child. He fancied that Christ would need to go to Capernaum with him, and perhaps touch the sufferer to effect a cure; but a proof was to be given that distance made no difference to the Saviour. Go thy way, thy son liveth, said Jesus; it was enough, for he could not doubt that Jesus had the power he claimed. Next morning some of his slaves met him with the news that the boy was getting better, and that the fever had left him on the previous day at about one o'clock.

(20) Nazareth. March A. D. 28. Luke 4, 16-30. His mother and family had returned to Nazareth, and

**FIRST REJECTION AT NAZARETH.**

he probably went to her, but only to be rejected by his fellow-citizens. Passing down, therefore, to Capernaum, he made it from this time his own city, going out from it to the districts round preaching and working miracles.

III. Period of the Early Galilean Ministry.

(21) Capernaum. April, A. D. 28. Luke 4, 31-41. Jesus rose early and went out to the lake; unable to address the crowd from the beach, he made the prow

**A DAY OF MIRACLES.**

of a boat his pulpit. Jesus did not go that night to Peter's house but withdrew to the hills, spending the hours till morning in devotion. Morning prayer in the synagogue began at nine, and as the news had spread of the great miracle worker being in town, there was a large congregation. Among those present was an unhappy man

possessed by a spirit of an unclean devil. When Jesus began to speak the man arose from the ground and, with a wild howl that must have curdled the blood of all present, yelled out: Ha, what have we to do with thee, thou Jesus of Nazareth? I know thee who thou art, the Holy One of God. Jesus would have no honor from such a source; the demon felt its master, but demon to the last, threw the man down in the midst of the congregation, tearing him as he did so, and then with a wild shriek, fled out of him. Service over, he left with his four disciples for Peter's house; but only to find that the mother-in-law of his host lay ill of the local fever. Jesus rebuked the disease, raised her by the hand, doubtless with words and looks that made her his forever. As soon as the synagogue horn announced that the stars were beginning to shine, and that the Sabbath was ended, the people began to gather from all the town and even from the country around, bringing the sick to the great healer, it being now lawful to do so, as the week day had commenced.

(22) Capernaum. Apr., A. D. 28. Luke 5, 1-11. It was upon this day that Jesus called four disciples into his immediate service. Their **FOUR DISCIPLES.** names were : Simon, Andrew, James and John.

(23) Capernaum. Summer of A. D. 28. Luke 5, 17-26. It appears as if Peter's house had been one of two stories ; and that our Lord spoke from the upper floor, so as to address both the people in the house



and those in the court. Suddenly a commotion in the throng showed that somebody sought admission below and could not obtain it. A poor young man, helpless from paralysis, had been brought on a cot by four

**THE MAN  
BORNE BY  
FOUR.**

bearers, to get him into the presence of the great healer. Finding that they could not push through, and resolved to gain their point, they carried the sick man up the rough stone steps at the side of the house, and thus got to the roof, where, as in many houses still, there was a kind of hatchway, closed in the rainy months, but opened in the summer, to let the family out to the roof from inside by a short ladder. Raising this hatch the bearers had gained their end. The sufferer was soon at the feet of our Lord. He was even more stricken in soul than in body. My child, said Christ, thy sins are forgiven thee. The Rabbis said, who can forgive sins but God; this is blasphemy. This was the turning point in the life of our Lord, for the accusation of blasphemy, now raised, was to bring him to the cross in the end, and he knew it. No one could tell whether the sick man's sins were really forgiven, but there could be no mistake in raising a living corpse to life and strength. That ye may know that the son of man has authority on earth to forgive sin, I say rise up, young man, take up the mat on which you have been lying, and go home. He stood erect, and would have kneeled in adoration, but he could not be allowed to stay. Both the healer and the healed left the room, Jesus sad at

heart, for the shadow of the cross had fallen on his soul.

(24) Capernaum. Summer, A. D. 28. Luke 5, 27 to 32. Another disciple is now to be added. Among

**CALL OF**

**MATTHEW.**

those especially impressed by his teaching, a publican named Matthew or Levi had shown himself worthy of a place among his apostles. The publicans were those who collected the taxes, an office universally hated and disreputable. Jesus in passing invited him to become his disciple. Resigning his office at the earliest opportunity, after settling business matters connected with it, he left all and followed his new master. There was to be no caste in Christianity. Matthew expressed his joy and gratitude by a great feast.

(25) Capernaum. Luke 6, 1-5. During a Sabbath-day's walk the Rabbis assailed Jesus. He had

**PLUCKING**

**GRAIN.**

led his disciples through ripening fields of barley. It was permitted both by law and by custom to pluck ears enough to satisfy hunger. This simple act, however, involved two offenses against the rabbinical laws, and eyes were ever upon the watch to report the breach. To pluck the ears was a kind of reaping, and the rubbing was a kind of grinding or threshing. Besides, all food eaten on the Sabbath must be prepared on Friday, and the rubbing was a kind of preparation. On any other day, what had been done would have been blameless ; but to break the Sabbath laws, rather than to wait for the night, when the Holy Day ended, was an offense

worthy of stoning. But for his wide popularity among the lower classes, by whom the rabbinical rules were little regarded, he would at once have been arraigned before the church courts, which could inflict any punishment short of death.

(26) Galilee. Luke 6, 6-11. Another violation of the laws of the Sabbath soon followed, in one of the

**THE WITH-  
ERED HAND.** synagogue services. A man with his right hand withered by paralysis attracted the attention of Jesus. Scribes and Pharisees were on the watch. Their Sabbath rules were very strict. For toothache, vinegar might be used in the mouth, if afterwards swallowed. In the case of a sore throat oil might be swallowed, but not used as a gargle. But Jesus never feared to do right. Looking at the paralyzed man he bade him stand forth. Is it lawful, said he to the scowling Rabbis, to do good on the Sabbath day or to do evil, to save life or destroy it? To such a question they could give no answer. Stretch forth thy hand, he said to the poor man, and immediately it was whole like the other. Thus he was again at issue with the religious leaders of the people, and it was clearer than ever that he condemned them.

(27) Capernaum. Summer, A. D. 28. Luke 6, 12-19. But though thus hated by the Jewish authori-

**TWELVE  
APOSTLES  
CHOSEN.**

ties, his popularity with the law-neglecting multitude continued to increase, and the widening success of his work made it necessary to select from his followers such as might hereafter become his apostles,

The band chosen was limited to twelve, perhaps in allusion to the twelve tribes of past Jewish history. When about to select them he spent the whole previous night in solitary prayer ; he had only the lowly to choose from, but these, with one exception, were worthy. The selection was strangely various. Matthew was at once a publican and a Levite ; but there was also a Simon who had belonged to the zealots, or irreconcilables of the nation—the fiercest class among a fiercely-bigoted race. Peter, we know, had a wife, and tradition alleges that all the rest, except Thomas and the sons of Zebedee, were also married. Seven of the twelve belonged to Capernaum—Peter and his brother Andrew, James and John, James the Little, and Jude, further known as Lebbæus, the “stout-hearted” or Thaddeus the “brave,” and Matthew the publican. Philip belonged to Bethsaida; Nathaniel, or Bartholomew, came from Cana, behind Nazareth; Thomas, known also as Didymus, or the “twin,” was born—it is not said where ; Simon the zealot came from some part of Galilee, and thus, there was only one apostle from Judæa—Judas, the traitor, from Keri-oth, in the south of Judah.

(28) Kurn Hattin. Summer of A. D. 28. Luke 6, 20-49. Numerous fragments of the discourses of our

**SERMON ON  
THE MOUNT.**

Lord are preserved in the Gospels, but no continuous address is given except the Sermon on the Mount, which appears to have been delivered immediately after the choice of the twelve. The scene of the memorable discourse was in



all probability a height, the two ends of which rise into low peaks, known as the Horns of Hattin. Hattin is a rough outburst of black basalt, the two peaks forming only part of the sides of an ancient crater. Entering this there is a large level space strewn with volcanic stones of all sizes and thick with tall woods. A very large crowd could gather in Hattin, and a teacher could easily seat himself on some point above them, so as to make his voice reach far and near. In the Sermon on the Mount there is no mention of priests or rabbis, the religious despots of the time. For the first time in the history of religion there is no mention of priesthood or temple. We hear only of holy love and true righteousness. It is a clear explanation of the fundamental idea of the Kingdom of the Prince of Peace. Prayer, the cry of the heart to God, had become the subject of endless rules in Christ's day, its value being made to depend on the exact repetition of set forms, with due postures, and a correct adjustment of little charms called phylacteries on the arm and forehead. Not content with larger phylacteries than were



PHYLACTERY ON THE ARM.

common, and larger tassels at the corners of their scarfs, as a sign of extra godliness, they pretended that the long prayers of the synagogue were all too short, and repeated them over and over wherever most people could see their zeal. All this Christ sternly

condemned. Sincerity alone gave prayer its worth, and would court retirement rather than publicity. No wonder that, when he ended the multitudes were astonished at such teaching. He had spoken as a lawgiver of greater authority than Moses.

#### IV. Period of the Later Galilean Ministry.

(29) Capernaum. Luke 7, 1-10. It must have been about this time that, on his return home, a **CENTURION'S SERVANT.** deputation of Jewish magistrates waited on him. Strange to say they came on behalf of one who was not a Jew by birth. Herod Antipas kept a small garrison in Capernaum, under the command of a centurion who was kindly disposed toward Judaism, and who had shown his good will by building for them a synagogue, perhaps the one of which the ruins still remain at Tell Hum. One of his slaves had been struck down by paralysis. He had so much confidence in the power of Christ that he believed he could heal him by a word; that the demons were as much under the authority of Jesus as his own soldiers were under his command. Verily, said Christ, I have not found so great faith, no, not in Israel. And the slave was healed in that very hour.

(30) Nain. Luke 7, 11-17. The next day our Lord was far from Capernaum, having walked over the hills and across the plain of Esdraelon, to the mountains of Gilboa, which run out into the wide plain, leaving at its eastern end only a narrow stretch of plain on each side of them. He was making

for Nain—"the beautiful,"—then a good-sized village on the northern slope of Gilboa, a little above the valley, but now a miserable hamlet.

**WIDOW'S SON.**

As he reached the town, the funeral of the only son of a widow was passing to the grave. It was not meet that death should triumph in his presence. Stepping towards the mother, he told her not to weep, and then, having stopped the bier, he went to it regardless of the defilement of a corpse, which would have made a Rabbi keep as far as he could from it, and laid his hand on the open frame on which the dead lay. Young man, he said, I say unto thee, arise. It was enough. He that was dead sat up and began to speak, and he delivered him to his mother.

(31) Galilee. Luke 7, 36-50. The hatred of Christ had not as yet gone so far as to shut him out altogether from society. A phari-

**ANOINTING  
OF JESUS.**

see named Simon, was liberal enough to invite him to his house and table, perhaps out of curiosity to see him and hear him; for the usual civilities of washing were for some reason withheld from Jesus at this time. But there was a poor woman near, who made up for the omission by serving Jesus herself. The men were greatly shocked at her presence as she silently glided into the room. Kneeling down outside the couch on which Jesus was reclining at meal, she began to anoint his feet with fragrant ointment; but, as she did so, her tears fell so

fast on them, that she wiped them with her hair. She was in sore trouble of mind. But Christ soon kindled hope in her breast by his gracious invitation, while she gave free vent to her mingled sorrow and gratitude. The phariſee was horrified ; but Jesus addressing the woman, told her : Your sins are forgiven ; your faith has saved you ; go in peace.

(32) Galilee. Luke 18, 19-21. About this time, Mary, his mother, and the half brothers and sisters of Jesus, came down from Nazareth to see their relative. As it happened, they could not get to him for the crowd. He had no time to spend with mere earthly relationships. Stretching his hands towards those around him, Behold, said he, my mother and my brethren. For whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother.

(33) Galilee. Luke 8, 22-25. One night, as he was being rowed over the lake, the weariness of the long day's work soon brought deep sleep, though the rough planks of the rude fishing boat were his only couch. A sudden storm such as is common on the lake, swept down from the hills, and at once raised the waves so that the boat was nearly swamped. Jesus, however, lay still asleep. At last, in their alarm, the disciples ventured to arouse him, and appealed to his pity to save them. Rising with calm self-possession, he

**VISIT OF  
MOTHER AND  
BRETHREN.**

**THE TEMPEST  
STILLED.**



gently chided their fears, and then addressing the wind and the sea, as if they had been living powers, he commanded them to be still. Immediately a great calm spread around.

(34) Gergesa. Luke 8, 26-39. On reaching the other side of the lake, near the half-heathen city of

**GADARENE  
DEMONIAC.**

Gadara, now Khersa, a furious mad-man, whom no chains could bind, rushed out with wild cries. Jesus commanded the devils to leave the poor man; but they, true to their nature, would fain do some harm even in departing. On the open ground near, a great herd of swine, the abomination of the Jew, were feeding, owned by some one who supplied the heathen market of Gergesa with such food, and with swine to sacrifice. Send us into them, cried the devils, and do not drive us into the abyss; a request followed, when granted, by the whole herd rushing violently down the cliff into the lake, where they were drowned. This raised so great an excitement that he was forced to return to Capernaum.

(35) Capernaum. Luke 8, 40-56. He had scarcely landed again at his own town, when a demand which

**JAIRUS'  
DAUGHTER.**

he could not resist was made on his sympathy. The only daughter of Jairus, one of the rulers of the synagogue, a girl of twelve, lay at the point of death. Before Jesus could get to the house a message came that the little sufferer was dead. When he arrived, the death chamber was already full of neighbors, friends, wailing women, and players upon dirge flutes, making great lamentation.

Putting all out but the father and mother of the child, he went in with Peter, James and John, who were to witness his triumph over the king of terrors. Taking the dead one by the hand, and using the dialect of his northern people, *Talitha cumi*, Damsel arise, the spirit returned to the pale form, and she rose and walked. It was a sign, however, of his danger from the Rabbis, that he enjoined silence as to the miracle, lest his enemies might be still more excited against him.

A touching incident had happened on the way. A woman troubled for many years with an internal ailment which no physician could relieve, came behind him in the crowd, and ventured to touch the tassel of his garment. Slight as was this contact, it sufficed to heal her, but He felt what had been done, and turning, asked who had touched him. No longer able to hide her act, and alarmed lest she might be punished by the renewal of her trouble, she fell down before him and told him all the truth. It was enough. Daughter, said he, thy faith hath made thee whole; go in peace and be whole of thy plague.

(36) Capernaum. A. D. 29. Matt. 9, 27-34. On the way from the house of Jairus two blind men followed him to Peter's house, appealing to him to restore their sight, and this He did by a touch of their eyes, in return for the faith shown in his power. Another miracle recorded of those days was the casting out a devil from one who was dumb, so that the sufferer

**BLIND MEN  
AND  
DEMONIAC.**

henceforth spoke freely. But no proofs of His divine gifts could silence the bitterness of his enemies.

(37) Nazareth. Matt. 13, 54-58. Jesus had never visited Nazareth since leaving it, and, no

**SECOND**

**REJECTION**

**AT NAZARETH.**

doubt he yearned to remove from his mother and her friends, the impressions received from the constant calumnies of the Rabbis. In company with his disciples he soon set out, and was soon under his mother's roof. When Sabbath came he had the joy of attending worship in the synagogue, while his mother sat behind the lattice in the woman's gallery. After the reading of the law, he stood up in silent offer to read the lesson of the day from the prophets, and he was forthwith called to the desk to do so. The lesson was taken from Isaiah (Is. 61, 1), and it spoke of himself in words that could not be misunderstood. Then, sitting down, he began, as was the custom, an explanation of the passage, applying the predictions of the prophet to himself. But to his hearers it seemed sheer blasphemy that one whom they had known from his childhood should advance such lofty claims for himself. They could not believe that he could be justified in claiming to be the subject of Isaiah's prophecies. As the murmuring rose louder and louder, Jesus at last turned against his assailants, and told them that, if they wanted to prove his claims by such miracles as he had wrought elsewhere, he would not do so, since they were so prejudiced. He would rather act like Elijah, who withdrew from Israel when

it rejected him, and went to the heathen widow of Sarepta ; or like Elisha, who healed only Naaman the Syrian, though there were many lepers of his own race in the land. Their hardness of heart would drive him to turn to those who were less obdurate. They could stand no more. Furious at the mention of the heathen being preferred in any case to their own nation, the whole congregation rose in wild clamor, and drove him towards one of the many steep walls of rock round the town, to cast him down headlong. But his time was not yet come. Passing through the fierce mob, he left the town unhurt—never to return.

(38) Bethsaida. Luke 9. 7-17. Christ and the apostles met once more in the neighborhood of Capernaum, after their temporary separation. On the farther side of the Sea of Galilee the country rises and falls, to the northeast, into green slopes and pleasant valleys running up, in those days to the town of Bethsaida Julias. From Capernaum the spot looks like a green bay rising gently from the lake. What a delightful place in which to find a retreat from the crowds that thronged his pathway ! But his boat had been watched. The point to which he was making was six miles by water, and for such a crowd to follow, boats were not to be had. Rather than lose him, however, the people set off on foot, crossing above the marshes and reaching Christ from the northwest. As it was near the time of the passover, a large number of the eager multi-



tude were on their way to Jerusalem, and the peasants of the villages round about brought with them their sick that they might be healed. Ascending the slope, and gathering all before him, he spake to them of the Kingdom of God, and taught them many things. Meanwhile evening approached, and they would soon need to return home. Food could not be had in that lonely place; how could they even get back without it, for many had come from far? Feeling this the apostles urged our Lord to dismiss them. Instead of doing so, he ordered that they first be all fed. Forty dollars' worth of bread would, however, only give a morsel to each, and they only had five small flat cakes of barley bread and two small fishes. But these were abundance with Christ at hand. Make them sit down, said he. This done, Jesus took the loaves and the fishes of the apostles, and having first thanked the eternal Father for them, broke off portions to the twelve to hand to the crowds. But to their unspeakable wonder, in dividing these, they so multiplied as not only to satisfy the hunger of five thousand men, besides women and children, but to leave enough, after all had eaten, to fill twelve of the little food baskets or wallets which Jews always carried with them. As the effect of such a miracle, murmurs ran through the crowds that Jesus must be the Messiah, and they were ready to put him at their head, and to march against the hated Romans. But such dreams had no charm for our Lord, and so he hurriedly left them, retiring into the hills.

(39) Sea of Galilee. John 6, 16-21. The apostles, however, not liking to leave without him, waited for him till night, and only rowed **WALKING ON THE SEA.** off then in the belief that he must have gone round by the head of the lake. When but part of the way across, a sudden squall burst upon them. It was the last watch of the night, between three and six in the wild morning, and there was still a third of the distance to row. Jesus had stilled such a storm before, but he was not with them now, and they were worn out. Suddenly, however, close to the boat, they saw, through the gleam of the water and the broken light of the stars, a human form walking on the sea. Superstitious, like all seafaring men, they broke into cries of terror. But it was only for the moment. Presently, near at hand, above the roar of the wind and the splash of the waves, came the sound, Be of good cheer, it is I, be not afraid. Always impulsive, Peter could not wait till Christ came. Might he go to him on the waters? A moment more and he dashed overboard, but only to give a memorable lesson, for while he kept his eyes on the Lord, he trod safely, but turning them in fear to the waters, he began to sink. The helping hand was near, however, and the two were in the boat after a few steps, and then the wind suddenly lulled, and the apostles pulled through calm waters to the shore. No wonder that Peter kneeled at his feet, and owned him, for the first time that human lips had done so, as of a truth the Son of God.

V. Period of Retirement. From Feeding of the Five Thousand to the Feast of Tabernacles.

(40) Near Tyre, A. D. 29. Matt. 15, 21-28. Forsaking the shores of the Sea of Galilee, Jesus now turned to the north, taking with him the apostles. The road lay through a pleasant region of green hills and watered valleys, as he crossed, northwest, to the edge of the heathen territory of Phœnicia. From the hills which bounded this, he must have looked down on the smoking chimneys of the glass works of Sidon, and of the dye works of Tyre ; on the lofty warehouses of the docks, stored with the merchandise of the world ; and on all the other details of the busy land of the Canaanite ; the blue sea stretching away, beyond, to the coasts of the Gentiles. He might have expected to remain unknown in such a region, but it was impossible. A woman, by language a Greek, by birth a Phœnician, having heard that he was in the neighborhood, made her way to him, pleading that he would cure her daughter, who was grievously vexed with a devil. The woman's coming to him when he was virtually in hiding was very disturbing, as it might put his enemies on his track. For a time, therefore, he took no notice of her entreaties, but she was not to be denied, and became only the more earnest from his temporary refusal to hear her. At last, the disciples, offended at her pertinacity, urged him to send her away. And Christ too, said he was not sent except to the lost sheep of the house of Israel. But

it was impossible to silence a mother's love. Following him to the house, though he would fain have remained unknown, she cast herself at his feet and renewed her prayer. To the twelve, she was only a dog, for thus the Jews regarded all heathen. Veiling the tenderness of his heart in affected roughness of speech, Jesus added: It is not right to take the children's bread and cast it into the streets to the dogs. But with a woman's quickness, and a mother's love, deepened by trust in him, notwithstanding his words, even this seeming harshness caused her to make an irresistible appeal. Yes Lord, said she, it is true; still, the dogs are allowed to eat the fragments that fall from the children's table. She had conquered. O woman, great is thy faith, be it unto thee as thou wilt. His word was enough, and was accepted as such. Going home, she found her daughter cured. He had seen this issue from the first, and had intentionally subjected her to a special trial, that the twelve might learn how even a heathen could put Jews to shame by her simple faith. The miracle, however, taught them that not even a heathen was to be sent away unheard.

(41) Decapolis. Matt. 15, 29-31. Crossing the country to the northeast, and passing up the side of Lake Merom with its sweet, open valley, he traveled on to the country round Cæsarea Philippi, and then turning south, made for the district east of the Lake of Galilee. Even there, however, his fame attracted multitudes of Jews

**DEAF AND  
DUMB MAN.**



settled in this half-heathen region, and soon surrounded him with crowds, bringing numbers of sick to be healed. Only one incident is given in detail. A man had been brought to him who was deaf, and could only stammer out unmeaning sounds. Taking him aside, perhaps to have more freedom or to avoid excitement, he put his fingers into the man's ears, and then touched his tongue with a finger which he had moistened on his own lips. These simple forms may have been used to arouse faith where hearing was lost, and thus prepare the heart for the miracle to be wrought. Looking up to heaven, as if to raise the poor man's thoughts to the eternal Father, Jesus then uttered the simple word of the popular dialect—Ephphatha, be opened—and the sufferer was cured. This and other wonders, as was natural, soon rang throughout the land in spite of all command to keep them private.

(42) Decapolis. A. D. 29. Matt. 15, 32–38. The vast concourse attracted by Christ may be imagined if

**FEEDING**

**FOUR**

**THOUSAND.**

we remember that it was now spring with its delicious air, and that the simple habits of the people make sleeping in the open air natural to them, while a few dry figs suffice, if needs be, for their food. Still, as sometimes happens, even now, among the crowds of pilgrims at Easter, many found their provisions exhausted, so that not a few might have sunk on the way home, if no provision were made to supply them. Once more, therefore, the multitude were caused to sit on the grass, and were fed from the scanty means on

the spot, which were only seven of the thin round loaves of the country, and a few small dried fish from the Lake of Galilee. But these were enough, in Christ's hands, for the hunger of four thousand men, besides women and children; seven baskets of fragments gathered afterwards showing there had been no stint.

(43) Near Bethsaida. Mark 8, 22-26. The boat, meanwhile, landed them at the opening of the green valley at the top of the lake where  
**BLIND MAN.** he had fed the 5,000, and up this the little company went, passing through the town of Bethsaida Julias, so named by Herod Philip, in honor of the daughter of Augustus, his patron. But the journey was not to end here; Cæsarea Philippi, far to the north, was Christ's goal. He could not, however, get away unnoticed. During a short rest, some one who had heard of his presence brought a blind man to him in the street, that he might be touched and healed. To have done so, however, in public, would have attracted notice, and Christ therefore took the sufferer by the hand and led him away to the open space round the village, and there, after touching the blind eyes with his moistened finger, he fixed the poor creature's thoughts upon his healer, the sightless orbs were so far restored, that he could see the men near in a cloudy haze, like trees. Another touch, and he could see clearly. Go to your home, said Jesus, without returning to the town, and tell no one about it. The less said of the acts or words of our Lord the safer,

at this time. The miracle had waked faith in the poor man, and to do good to one soul was enough for the friend of sinners.

(44) Near Cæsarea Philippi. Autumn, A. D. 29, Luke 9, 18-21. Now that Jesus had found rest and

**PETER'S**

**CONFESSION.**

quiet in the delightful region of Cæsarea Philippi, he determined to make his great self-revelation to his disciples. Retiring for a time to the privacy of the hills, to give his heart relief in communion with the eternal Father, he returned ready to make the momentous disclosure. Whom do men say, he asked, that I the Son of man am? The answer showed how far their ideas fell below the lesson of his teachings. Some say like Herod Antipas, that the spirit of John the Baptist has entered thee, and that thou workest thy miracles through its power, or that thou art John himself, risen from the dead, and appearing under another name. Some that thou art Elijah, who, like Enoch, never died, but was taken up alive into heaven, and has now returned, as Malachi predicted, to prepare for the Messiah. Following up these answers, he went on to ask, but whom say ye that I am? And forthwith from the warm, impulsive heart of Peter, came all that he waited to hear. Thou, my master and Lord, art the Christ, the son of the living God. Nor did Jesus hesitate to accept this ascription of supreme dignity. Blessed art thou Simon, son of Jonas, flesh and blood hath not revealed this to you; my Father in heaven has made it known to you. Intercourse with Christ,

and even his teaching, had been insufficient. The revelation of his greatness was from above, and the confession was earnestly adopted by the other apostles as their own. They had at last caught a momentary glimpse of his true glory.

(45) Mount Hermon. Luke 9, 28-36. Eight days later our Lord redeemed the promise to reveal his divine glory to some of his followers. Taking the three of his little band most closely in sympathy with him, and most prepared for the disclosure he was about to make, he ascended into the upper slopes of Hermon, towards evening, for silent prayer. Peter, James and John were the apostles so especially favored on this occasion; these three were the ones who had already entered the death chamber in the house of Jairus, and these three were, hereafter, to be the only witnesses of the agonies of Gethsemane. As Jesus prayed, his soul rose above all earthly anxieties, till the divinity within shone through his human form, kindling his very raiment to brightness, like that of the snow on the far-off heights of Lebanon. Amidst such splendor the three disciples could not sleep. Roused by it they gazed, awe-struck, at the wonder, when, behold! two human forms in glory like that of the angels, stood by his side—Moses and Elijah, the founder and the champion of the Jewish Church, which he had come to supercede. Their presence showed that the law and the prophets were henceforth to take a second place; but they had also a higher mission. They



had passed through this life to a higher, and having entered on their heavenly reward, were able to speak with our Lord as no others could, of his approaching death at Jerusalem and the glory that would follow. In such a company anxiety and conflict of soul passed away, not to return till Gethsemane. Henceforth he set his face with a calm joy towards Calvary.

(45) Mount Hermon. Luke 9, 37-43. On descending the mountain Jesus found a crowd gathered round his disciples. His absence had brought them trouble, and they were hence doubly glad to see him again. A man in the crowd had brought a son who was liable to fits, that they might heal him. But their attempts to do so failed. Some scribes present, delighted at this, launched out sneers at them and their master. Sad at the want of faith which prevented his disciples from effecting a cure, Jesus rebuked them for having learned so little after being so long with him, and then desired the lad to be brought. No sooner, however, had the poor creature's eyes met those of our Lord than he fell to the ground in violent convulsions. But Jesus commanded the demon who possessed him: Speechless and deaf spirit I charge thee come out of him. A wild shriek, and a dreadful convulsion followed, and then the boy lay still, as if he were dead. But Jesus took him by the hand, and lifting him up, gave him over to his father, amidst the loudly expressed wonder of all, at the mighty power of God.

VI. Period of Judæan Ministry. From the Feast of Tabernacles to the Feast of Dedication.

(46) Jerusalem. Oct. 11-18, A. D. 29. John 7, 1-52. The Feast of the Tabernacles was held in the month of Tisri, part of our September and **OF VISIT TO** October. **THE FEAST.** Christ had been now for about six months virtually hiding from his enemies. But the approaching feast at Jerusalem offered a great opportunity of spreading the good news, and he could not stay away, whatever the danger. He must needs go up with his immediate followers only. Had he traveled with the excitable Galilean pilgrims they might have raised disturbance by their clamor in his favor in the Holy City. The feast lasted seven days and closed on the eighth, which was the greatest. Leaving the quiet of the lake, and taking the route over the uplands to Tabor, he crossed the great Plain of Esdrae-lon to Engannim, where he was once more among the Samaritans, with their fierce hatred of everything Jewish. This was soon to show itself. In passing through Samaria, as was his custom, he sent forward to ask shelter for the night in some village, but it was at once refused, because he and his followers were on their way to Jerusalem. John and James, in their indignation, would fain have had their master call down fire from heaven on people so unfriendly. But our Lord was as gentle as they were fierce, and, rebuking them sternly for such a spirit, he told them to go on quietly to another village. The Feast of Tabernacles was one of the three great feasts which every Hebrew was required

to attend, though, in fact, most seem to have gone up only once a year. It commemorated the tent life of Israel in the wilderness by the erection of countless booths of green boughs in the streets and yards, and on the flat roofs. Living in these, the throngs of pilgrims enjoyed, under the warm skies, a week of special holiday. The authorities were disappointed during the first days of the feast to find Jesus absent. Suddenly, however, when the rejoicings were at the highest, he appeared in the temple porch where the Rabbis taught, and, having sat down, began to teach the pilgrims who thronged to hear him. His discourses left various impressions on the audience. His enemies did not venture to touch him on account of the strong support which he received from not a few of the common people.

(47) Peræa. November, A. D. 29. Months had passed since the twelve had been sent out to preach through the strictly Jewish parts of the country. There were more disciples now, and it was desirable to make known the good news of the kingdom to Samaritans as well as Israelites, for Christ was the Saviour of all mankind, and not of the Jews only. Seventy disciples were selected and sent out with the widest commission to preach to all classes. Jesus could offer them no money for their journey, but they were ready to set out without it. Indeed, he expressly told them, as he had told the apostles, to take neither money nor a wallet for food, but to trust to the good-will of the people for

shelter and food, which were to be their only wages. Their very appearance was also to show their poverty, for they were to wear only the cheap sandals of the poor, while they were to omit the tedious and empty salutations of passers-by, which caused great delay, and were mere idle forms. As Jews they had hitherto refrained from entering the house of any one not of their nation, but now they were free to become guests of any one who would receive them. It was the first great lesson that the new faith was a religion for all mankind.

(48) Bethany. Luke 10, 38-42. In these closing weeks of his life, our Lord found a home, from time to time, with a family at Bethany, on the east side of the Mount of Olives. He may have known them on former visits to Jerusalem, and perhaps they formed the household of Simon, the leper, whom he had healed on his first journey to these parts. Here lived two sisters—**MARY AND MARTHA.** Martha and Mary—who, with their brother Lazarus, welcomed him always with a friendship that must have been delightful. Both sisters were worthy women; but while Martha, the elder, more practical than Mary, busied herself with womanly diligence and interest in the humble affairs of the household, the other was eager to catch all she could from the lips of our Lord as she sat at his feet whenever she could. To one whose wants were so simple as those of our Lord, this did not cause any inconvenience; but Martha, anxious to show all possible hospitality, thought the conduct of



Mary very unkind, till Jesus quietly told her that her busy care, while lovingly owned, was not required to be so engrossing.

(49) Jerusalem. John 9. The idea that every misfortune in life was a direct punishment for sin,

**THE MAN** committed either by the sufferer or  
**BORN BLIND.** by his forefathers, was then universal. On one occasion, a man born blind having passed, the question was raised whether he or his parents had brought this calamity upon him. Jesus, however, told them that suffering was not to be regarded as a punishment for particular sins in any one, and that in this case, it had been so ordered that the goodness of God might be shown in the cure of the blind man. Stooping, therefore, and mixing some of the dust with the saliva, so as to make clay of it, he touched the man's eyes with the wet earth, and then sent him to wash in the pool of Siloam, under the east wall of the temple. Neither the clay nor the pool could restore eyesight, but obedience to the divine command had a mighty power, so that the blind man had no sooner washed than his eyes were perfectly restored.

VII. Period of the Peræan Ministry. From the Feast of Dedication to the Anointing at Bethany.

(50) Peræa. Dec., A. D. 29. Luke 13, 10-21. We are not told to what part east of the Jordan our Lord betook himself at this time, but some of his miracles while he was thus in hiding are related. One day as he was teaching in a synagogue on the Sab-

bath, a woman who entered on her way to the part shut off for her sex, drew on her the notice of Christ, for she was bent double, perhaps by rheumatism, which is very common in the east. For eighteen years she had not been able to straighten herself. But she was now to be freed from this long suffering. Laying his hands on her, and calling her to him, Christ quietly said, Woman thou art loosed from thy infirmity, and forthwith she stood erect, before all, thanking God for His wonderful goodness in curing her.

**WOMAN  
HEALED**

**ON SABBATH.**

(51) Bethany. Feb., A. D. 30. John 11, 1-46. His comparative quiet in the region of Peræa beyond

**RAISING OF  
LAZARUS.**

Jordan was soon disturbed, for a message came to him in hot haste, from Bethany, that Lazarus, his friend, lay dangerously ill. There could be no doubt of his affection for the sufferer or for his sisters; yet, instead of setting off at once to restore him, he astonished his disciples by remaining two days where he was, though it had taken a day for the messenger to reach him, and would require another day to get to Bethany. On the third day, however, he surprised them by proposing to return forthwith to the scene of danger. As he approached the village, word was carried to the house that he had at last come. The two sisters had been sitting in a darkened room, veiled and unsandaled, amidst neighbors and mourning women, who were breaking the awful silence by screams and lamenta-

tions for the dead. Martha, on hearing of our Lord's arrival, at once rose and went off, in black and deeply veiled, to meet him. Had you been here, said she, my brother would not have died! Your brother will rise again, replied Christ. A few minutes more and Mary was at his feet in tears. Sighing as he went, our Lord passed on to the grave, which was a small cave, either natural or hollowed out, in the soft limestone of Mount Olivet. Take away the stone, said Christ to those standing by. Presently the voice of Christ was heard in prayer amidst the silence that had fallen on all. Then, there rose the command, so strange when thus spoken into the ear of death, Lazarus come forth! It was enough. Life came back at once to the wasted frame, and it stirred in its grave clothes which bound it from head to foot, striving to move towards the door of the tomb. Loose him, said Jesus, and let him go. No wonder that many present believed from that moment.

(52) Ephraim. Mar., A. D. 30. John 11, 47-54. All, however, were not convinced. Not a few were

WITH-

DRAWAL

TO EPHRAIM.

too embittered against our Lord for opposing the Rabbis to let the truth have its due effect upon them. Hurrying off to Jerusalem, they told his enemies, the chief priests and pharisees, what he had done, and they, fearing the additional influence he would gain by such a miracle, resolved, if possible, to get up some charge against him on the strength of which they might yet procure his death. Nothing was left, there-

fore, but that he should once more flee to a safer district, and this he found only on the other side of Jordan and in Samaria.

(53) Samaria. Luke 17, 11-19. At one of the villages of Samaria, ten men, hideous with leprosy,

hearing of his approach, rose from

**TEN LEpers.**

the spot where they had been sitting for alms, and standing at a distance, as the law required, their mouths covered, their faces and form disfigured by the terrible disease, cried out, Jesus, Master, have mercy on us. Without stopping, the All-merciful sent hope to them by the words, Go, show yourselves to a priest, a command which could only mean that before they reached Jerusalem to do so they would be healed. Obeying the cheering order, all forthwith set out, to find, as they went on, that the leprosy was gone. That they should have returned to thank their benefactor might have been expected, but only one of the ten had the good feeling to do so, and he was a Samaritan. Throwing himself at our Lord's feet, he poured out his thanks, and had the joy of being told to rise and go his way, his faith had made him whole. As a Samaritan he would need to show himself to a priest at Gerizim; but his faith was none the less accepted, for the Samaritans worshiped God as fervently as the Jews, and he had shown that he had more true gratitude than the nine who were of Jewish blood.

(54) Peræa. Luke 18, 18-30. Starting southwards on the return to Jerusalem, a young man, whose



excellent character had already made him a ruler in the local synagogue, came running after him, and kneeled

**RICH YOUNG  
RULER.**

before him, as was usual before a venerated Rabbi. Teacher, said he, pray tell me what special good work I can do to inherit eternal life. The young man expected to hear some new injunctions securing great merit by faultless obedience. To his astonishment, instead of naming some ceremonies, as the Rabbis would have done, Jesus simply quoted some of the well-known commandments. His upright and honest life brought no blush as he listened. Humbly he replied, I believe I can say that I have strictly kept all of these commandments. In what respect am I still wanting? You lack one thing yet, said Jesus, if you really wish to be perfect. If you really desire eternal life, go home, sell all that you have, and give what you get for it to the poor, and, instead of your earthly riches, you will have treasure in heaven. Then come to me, be my disciple, and bear your cross after me, as I bear mine. Rich as he was, the demand staggered and overwhelmed the young man. The world got the better in his heart, and he went away sorrowful.

(55) Near Jericho. Luke 18, 35-43. A great multitude accompanied Jesus as he drew near to Jericho ;

**BLIND**

**BARTIMÆUS.** pilgrims, on foot or on asses or camels, who had come from all the side passes and cross-roads of Peræa and Galilee. They met at this central point to go up to the passover at Jerusalem. Near the gate of the town one of the

last miracles of our Lord was performed. Among the beggars who had gathered on the sides of the road at Jericho were two blind men ; only one of them, however, by name Bartimæus, is particularly noticed in the account of the miracle. They had probably heard of the cure of the man who had been born blind, and, learning now from the crowd that the great wonder-worker was passing, they at once appealed to him as the son of David, the Messiah, to have mercy on them. The multitude tried in vain to silence them; they only cried the louder. At last Jesus came near, and, standing still, commanded them to be brought. In a moment their upper garment, which would have hindered them, was cast aside, and, leaping up, they stood before him. They believed he could open their eyes, and they prayed he would do so. A touch sufficed ; immediately their eyes received sight again, and they joined in the throng that followed their leader.

(56) Jericho. Luke 19, 1-10. The position of Jericho, in the center of a very rich district, with a trade

between the two sides of the Jordan,

**ZACCHÆUS.** made it the home of a large force of

tax collectors or publicans, under a local chief officer, named Zacchæus. This man was especially disliked and despised, for, though a Jew, he had grown rich by his office, and was, in the eyes of his fellow-townsmen, not only an extortioner, but, by his serving the Romans, a traitor to his race, and to their invisible king, Jehovah. His personal character seems to have been bad, for he owned to Jesus that he had, at least in some

cases, wrung money from his fellow-townsmen by swearing falsely against them before the magistrates. In his curiosity to see Jesus he had taken his station in one of the evergreen sycamores which grew along the wayside. Imagine his astonishment as the great Teacher, passing the tree, looked up, and, addressing him by name, told him to make haste and come down, as he intended to be his guest that night, for, though all others shunned him, he was chosen in loving pity by Jesus as his host. The word was enough. In an instant he was in the road, and pressing welcomed Christ to come to his house. This day is salvation come to this house, said Jesus, for this man, sinner though he be, is, nevertheless, a son of Abraham, and now shows himself humbled and penitent.

(57) Bethany. Saturday, Apr. 1, A. D. 30. John 11, 55 to 12, 11. While murder was plotting in the

**ANOINTING BY  
MARY.**

halls of the priests, peace reigned in the pleasant home in Bethany. The house of Simon, once a leper, but cured by Jesus; now the abode of Martha, perhaps his widow, perhaps his daughter; of Mary, her sister, and of Lazarus, so strangely brought back from the unseen world—the one man raised from the dead of whose second earthly life we know anything—this home was a scene of tender respect and of loving homage to Jesus. To do him honor the family had invited guests to meet him at supper, and Lazarus reclined with him on the table couch. It was common to anoint the hands of Rabbis at social parties with fragrant oil; but now Mary out-

did all former honors paid to him. The costliest anointing oil of antiquity was the pure spikenard. Of this Mary had bought a bottle containing about twelve ounces weight, and now, coming behind the guests as they reclined, she opened the seal, and poured some of the perfume, first on the head and then on the feet of Jesus, drying them with the hair of her head. As the fragrant odors filled the room voices were heard muttering that expense so lavish for such an object was wrong. Why do you blame her and trouble her, said Jesus to the company; let her alone. You have the poor with you always. Mary, as if she knew I was soon to die, has chosen the strongest way she could of showing how much she loved me.

#### VIII. Period of the Passion.

(58) Jerusalem. Sunday, Apr. 2, A. D. 30. Luke 19, 29-44. This glimpse of sweet rest over—the last

#### **TRIUMPHAL ENTRY.**

he would enjoy before the awful end; the first act in the great tragedy, his triumphal entry into Jerusalem, fitly led the way to the great consummation. As yet he had made no public claims to be the Messiah; until this was done, there still wanted a formal proclamation of his kingdom. He determined, therefore, to enter Jerusalem publicly in such a way as would openly announce his claim to be the Christ. On the early morning of Sunday, Jesus and the twelve left their hospitable shelter at Bethany, and passed out toward Bethphage. Jesus sent two disciples thither, telling them that, immediately on entering, they would find a she-ass tied, and



a colt standing by. Loose them and bring them to me, said he; and if any one make a remark against it, say that the Lord needs them, and he will send them at once. He had rightly directed them. The ass and its colt were found, and the permission of their owner—no doubt a disciple—for taking them for his use, was obtained at once. Meanwhile it had reached Jerusalem that he was about to enter, and great numbers of the pilgrims from Galilee, proud of him as a prophet from their own district, set out to meet and escort him, cutting fronds as they came from the palm trees that lined the path, to do him honor. Sweeping round to the south of the Mount of Olives, the road approached Jerusalem by the bridge over the Kedron, to reach which it had to pass Gethsemane. The myriads of pilgrims on the slopes of Olivet, and the crowd at the eastern wall of the temple, thus saw the procession winding in slow advance till it reached the gate, now St. Stephen's, through which Jesus passes into the new town, riding up the valley between it and Mount Moriah, through narrow streets hung with flags and banners for the feast, and crowded on the raised sides, and on every roof, and at every window with eager faces. Who is this—passed from lip to lip. It is Jesus, the prophet of Nazareth in Galilee, shouted back the crowd of northern pilgrims and disciples, proud to honor their prophet before the proud sons of Jerusalem.

(59) Jerusalem. Monday. Luke 19, 45, 46.  
After returning to Bethany for rest on Sunday night,

Monday morning saw Jesus once more on his way to the temple, his Father's house. Two years before he

**SECOND**

**CLEANSING**

**OF TEMPLE.**

had purified its outer courts from the abuses which love of gain had brought in under the pretence of serving the requirements of worship. Since then they had been restored in all their hatefulness. The lowing of oxen, the bleating of sheep, the cries of the money-changers, and the noisy market chattering of buyers and sellers of doves, filled the air with sounds of the outside world, which had no right in these sacred bounds. The scene roused the same deep indignation in Jesus as when he formerly saw it, and the same zeal again dismayed opposition. His command sufficed to clear the spacious court of its motley crowd; the sellers of doves, at his order, bore off their cages; the exchangers gathered up their coins, and while he made them remove their benches and counters, he overturned the empty booths of the others. Nor would he suffer laden porters and others to shorten their journeys by crossing the temple spaces, as if they were public streets; they might carry them round by what way they chose, but must not make a thoroughfare of the sacred courts. Jehovah has written, my house is the house of prayer for all nations; but ye have made it a den of thievish traders.

(60) Jerusalem. Tuesday. Luke 21, 1-4. The next day, after the excitement of preaching in the temple, Jesus sat down to rest over against the treasury, where the continuous stream of persons

casting in their money attracted his notice. Among the rest came a poor widow, with two lepta, one-fifth of our cent, each the smallest of copper coins. She could not have cast in less, for one lepton was not received as an offering. The sight touched the heart of Jesus; believe me, said he to those around him, this poor woman has cast in more than any of them, for they have only given of their abundance, but she in her need—for she has less than enough—has thrown all she had for her day's living.

(61) Tuesday. Apr. 4, A. D. 30. John 12, 20-36. Some Greeks, then at Jerusalem for the feast, had heard much of Jesus; perhaps had seen him  
**WIDOW'S**                      **GREEKS**  
**MITES.**                      **SEEK JESUS.** and listened to his discourses, and were anxious to know him. Too modest to come direct, they applied to Philip, the only apostle bearing a Greek name. Philip forthwith mentioned the circumstances to Andrew, and the two having communicated it to Jesus, it filled his heart with much-needed joy, to welcome men who must have seemed to him an earnest of his future triumphs among the great heathen nations. He went out, therefore, to the court of the heathen, where they were standing, and cheerfully joined them. The meeting brought to his mind with fresh force, the nearness of his death, through which salvation was to be brought to the heathen world at large, and his emotion broke forth in words full of sublimity. The hour has come, said he, when the son of man shall enter into his glory by death. For it must be that I

die, that my work may bear its due fruit, as the grain must fall into the ground and perish, that it may bring forth the harvest.

(62) Jerusalem. John 22, 1-6. To Judas, the only southern Jew of the twelve, the announcement

**BARGAIN  
OF JUDAS.**

of the approaching death of Christ was a source of great disappointment. Satan suggested to him, however, that if Jesus must fall into the hands of his enemies, he, Judas, might as well get some money profit out of what was unavoidable. He would go to the chief priests and see what could be done. He made his way to the temple. I come to betray Jesus of Nazareth, said he. So they bargained with him, offering him only thirty shekels, the price of a slave.

(63) Jerusalem. Luke 7, 14-20. We are not told how Jesus spent Wednesday. He apparently

**LAST SUPPER.**

stayed in privacy, awaiting the coming day. On Thursday morning, the disciples, taking it for granted that he would celebrate the feast with them, came to him early to receive instructions. He told Peter and John to go and prepare the Passover, that he and the twelve might eat it together. When all was ready they partook of the meal, and after supper, Jesus, girding himself with a towel, like a slave, poured water into a basin and washed the feet of his disciples. No greater proof could be shown of his love than such an instance of his humility. He was about to leave them, and, as yet, they had no rite, however simple, to form a



center round which they might gather, Jesus therefore instituted the Supper. He took one of the loaves before him, gave thanks, broke it, and handed it to the apostles, with the words, Take eat, this is my body, which is given for you; this do in remembrance of me. Then taking the cup, he gave thanks to God once more, and passed it with the words, Drink ye all of it, for this cup is the New Covenant. Such was the new rite. To those around him there could be no doubt of its meaning and nature. They saw in it an abiding memorial of their Lord; a vivid sign of their dependence on the merits of his death; the need of an intimate communion with him as the bread of life; and the bond of the new brotherhood he had established. It was henceforth to distinguish the assemblies of his followers from the world at large, and, excepting baptism, was the only outward form established in the church by their Master.

(64) Mount of Olives. Thursday. Luke 22, 39-46. Supper over, they passed, silent and sad, down

**GETHSEMANE.** the steep side of the Kedron, and, crossing by the bridge, were on the road which leads over the Mount of Olives to Bethany. An olive orchard lay near, known by the name of Gethsemane, or the Oil-press. When the soul is overwhelmed it seeks to be alone, and yet not too far from human sympathy and help. Accompanied by Peter, James and John, he passed out of the hearing of the rest, and as he prayed, the great pent-up sorrow burst forth. It seemed as if even heaven were as

far from him as the sympathy of earth. The sacred writers labor to describe the agony that overwhelmed him. They tell us that he first kneeled, then fell on his face on the earth, and prayed with strong crying and tears (Heb. 5, 7), till his sweat became, as it were, great drops of blood, falling down to the ground. After prostrating himself thus three times, a calm, child-like submission to his Father came. He had triumphed. The tempter had fled, and, in his place, as after the victory of the wilderness, there appeared an angel unto him from heaven, strengthening him.

(65) Mount of Olives. Thursday, midnight. Luke 22, 47-53. Meanwhile Judas had been busy. Ex-

**BETRAYAL** posed and dismissed by the Master  
**AND ARREST.** from the company of the apostles, he had only been the more set to carry out his miserable purpose. Hastening to the authorities he reported that the favorable moment seemed to have come. Jesus had once more ventured into Jerusalem and it would be easy to take him in Gethsemane. A band was detailed from the troops in Antonia, and these, under an officer, with the rabble with lanterns and torches, followed Judas as guide. He had arranged that he should mark Jesus to them by going up to him and giving him the customary kiss of a disciple to his teacher. Jesus allowed them to lead him away, while the disciples forsook him and fled.

(66) Jerusalem. Friday, 1 to 5 a. m. Luke 22, 54-71. On reaching Jerusalem, Jesus was first led to the mansion of Annas, the head of the reigning priestly

family, perhaps because, as the oldest high priest, he was still acknowledged as the rightful, if not the legal dignitary. What passed before Annas or what hints he sent to Caiaphas, are not known. It may be that he simply passed on the prisoner to the legal high priest at once, hastening to follow him, and secure his condemnation. Annas hastily summoned an irregular, illegal, self-constituted court, whose members had already approved the cold-blooded counsel of Caiaphas, to put the prisoner to death, guilty or innocent. This court condemned Jesus for blasphemy.

(67) Jerusalem. 6 a. m. Friday. Luke 23, 1-25. The decision of the Jewish authorities having been duly signed and sealed, and Jesus once more securely bound, he was led off to the official residence of Pilate, on Mount Zion. Now, for the first time, Jesus entered the gates of a king's palace, entered it as a prisoner. Pilate, having taken his seat, began the proceedings by asking Caiaphas and his colleagues what accusation they had against the prisoner. The Gospels give only a brief outline of the trial. Pilate expected some denial or disproofs from Jesus; but Jesus remained silent. When Pilate heard that Jesus was a Galilean he ordered him to be transferred to Herod; but Herod was no less at a loss than Pilate what to do. Nothing remained but to send him back to Pilate and let him finish what he had begun. Pilate attempted many schemes for the release of Jesus, but, failing in all of them, he delivered Jesus

over to a military officer, with the order to see him crucified.

(68) Jerusalem. 9 a. m., Friday. Luke 23, 26-49. Death by the cross was the most dreaded and shame-

**THE CRUCI-  
FIXION.**

ful punishment of antiquity. While preparing to start on the sad procession Jesus was again exposed in the guard-room to the insults of the soldiery. For the route along the way of sorrow see chapter XVII, page 268. A spot just outside the city wall near the Damascus gate was the place of the crucifixion. During the preparation of the cross Jesus was offered a stupifying drink, but he would take nothing to cloud his faculties, even though it might mitigate his pain. The cross was raised and let down into a hole dug for it, while Jesus prayed, Father forgive them for they know not what they do. He was fastened to the cross, racked with extremest pain, and covered with every indignity offered to the greatest criminal; no sigh escaped his lips, no cry of agony, no bitter or faltering word. After hanging about three hours upon the cross, having spoken seven times, at last he gave a great cry, as of mortal agony; his head fell; he was dead.

(69) Friday, 3 p. m. Luke 23, 50-56. Among the spectators of the crucifixion there had been one,

**THE BURIAL.**

whose position might have enabled him to be of service to Jesus in his hour of need before the high priestly court, had he possessed the moral courage required. This was Joseph, a member of the ruling class, known by the



name of his birthplace, Arimathea. Now that Christ was dead, Joseph, breaking through all weak reserve and caution, went into the city and waited on the governor in his palace, to ask as a favor, that the body of Jesus might be put at his disposal. He then took the body of Jesus to his own new-made tomb. Nichodemus, Mary of Magdala, Mary, the wife of Cleopas, and perhaps some others of the true-hearted women from Galilee, were the only followers of his bier. It was only a hurried burial, for the last rays of the sun were shining on the garden as the tomb was closed.

(70) Jerusalem. Matt. 27, 62-66. Meanwhile the fears of the chief priests and their party had **WATCH AT** already been awakened. A meeting **SEPULCHRE.** had been held immediately after the crucifixion, and the success of the scheme to crush Jesus had doubtless been the subject of hearty rejoicing. But they feared all was not over. It was remembered that Jesus had spoken darkly of rising from the dead on the third day, and his disciples, acting on this hint, might steal the body, and spread it abroad that he had risen, misleading the people more than ever. It was hence necessary that the grave should be watched for three days. A deputation was therefore appointed to wait on Pilate, representing their apprehensions. You have a guard, said he, with bluntness; go and make it as sure as you can. This they did; passing a strong cord across the stone, and securing its ends by clay, they sealed it, after noting that the soldiers were duly stationed so as to make

approach without their knowledge impossible. And thus the Redeemer was left to sleep through the Sabbath.

#### IX. Period of the Resurrection.

(71) Jerusalem. Sunday. Luke 24, 1-12. It is the glory of woman that she refuses to forsake those she loves, even when things are darkest. The two Marys had left the grave only when the deep night compelled them, but even then they still had its dear one in their hearts. The Sabbath, which had begun just as the stone was rolled to the entrance, kept them from doing anything for him for twenty-four hours; but it was no sooner over on Saturday at sunset than, with Salome and Joanna, and some other women, they arranged to take additional spices at the earliest dawn, to complete the embalming of the body, begun by Nichodemus, but left unfinished through the approach of the Sabbath. The true-hearted women had resolved to reach the grave by sunrise, which would be about a quarter before six in the morning; and so they slept outside the city gates, as these did not open till day-break at the earliest. How great must have been their astonishment when they found the stone rolled back, and the grave open, and Jesus risen from the dead. The news spread in the early morning to all the eleven that their master was alive and had been seen.

(72) Emmaus. Sunday, Apr. 9. Luke 24, 13-35. The disciples began to think of separating

and returning to their homes; for without their master they were without a leader. Two of them deter-

**THE DISCIPLES OF EMMAUS.** mined to go back to Emmaus, a village between seven and eight miles northwest of Jerusalem, among the hills. A stranger, going their way, overtook them and joined them. He listened to them attentively for a time, and then began to quote passage after passage from the scriptures to prove that the Messiah was to found a spiritual, not a mere earthly kingdom, by love and self-sacrifice, not by force. At supper, the unknown, taking the bread, offered the usual benediction, just as Jesus had done; bearing, voice and manner were his. It was he! Meanwhile, as they gazed in awestruck wonder and reverence, he vanished.

(73) Jerusalem. Sunday evening. Luke 24, 36-43. The apostles with the others assembled to eat a simple

**APPEARANCE TO DISCIPLES.** evening meal together before parting for the night. Suddenly through the closed door, a form appeared in their midst, which they at once recognized as that of Jesus. The sight terrified and alarmed them; they could not realize that it was Jesus himself, but fancied it was his spirit. And so Jesus, knowing how easily the idea might spread that his appearances were merely those of a spirit, asked them to let him share their meal. They had broiled fish, and he ate some of it. All doubt fled, it was indeed their risen Lord.

(74) Jerusalem. John 20, 26-29. A whole week passed before the next manifestation was recorded.

On Sunday, known henceforth as the first day of the week, in contrast to the Jewish Sabbath, the seventh

**TO DISCIPLES** day, and as especially the Lord's day,  
**AND THOMAS.** the eleven assembled as they had done on every day during the week. Thomas, who had not been present on the Sunday before, refused to believe that Jesus had risen, without complete proof. The doors had been carefully closed for fear of spies ; suddenly the words peace be with you were heard, and Jesus stood before them. Turning to the doubting one, he said, reach hither thy finger ; here are my pierced hands ; put thy hand into my side, and be not faithless, but believing. To see the hands and feet and side ; to receive such condescension ; Thomas could only utter his one deepest thought—that he had before him his Lord and his God.

(75) The Sea of Galilee. John 21, 1-24. Simon Peter, Thomas the Twin, Nathanael of Cana, John and James, and two others whose  
**TO SEVEN**  
**DISCIPLES.** names are not given, had quietly resumed their humble occupation of fishermen. They had been out on the lake all night, but had caught nothing, and were rowing to the land in the early dawn, when they saw on the shore a stranger, whom they could not recognize in the twilight as one they knew. If you cast your net once more on the right side of the ship you will find fish, said the stranger ; they were only too glad to do so. But the net was overloaded, so that they could hardly draw it after them as they rowed to land. As this incident was



similar to a well-remembered miracle of their master, they recognized him at once. It is the Lord, whispered John to Peter. Two or three more appearances of the risen Christ are recorded ; to about 500 on the mountain side ; to James alone, and also to all the apostles.

(76) Mount of Olives. May 19, A. D. 30. Luke 24, 50, 51; Acts I, 9-11. Jesus wished to leave his

**THE** disciples in such a way that they  
**ASCENSION.** might know that he returned from earth to the Father. He therefore led them over the Mount of Olives towards Bethany, for a last interview. He had prepared them, as far as their dullness made it possible, for his leaving them, and had fitted them to receive the gift of the Spirit, which, within a few days, would illuminate their intellects and hearts. We know not with what last parting words he took final leave of them. All that is told us is, that he gave them his blessing with uplifted hands. The wonderful miracle which closed his earthly communion with his chosen ones is most fully narrated by Luke. When he had spoken these things while they were looking at him, he was taken up into heaven, and a cloud received him out of their sight. And as they were gazing earnestly into the heavens, behold two men stood by them, in white apparel, and said to them: Ye men of Galilee, why stand ye gazing into the heavens? This same Jesus, who is even now taken from you into heaven, will come in the same way as ye have seen him go.

## CHAPTER XIX.

### THE PLANTS OF THE BIBLE.

A PICTURE of Palestine would be very imperfect without some outline of its Flora and Fauna. Here we have, gathered and focussed in one little corner, specimens from every part of the world. Every climate is represented. When we are in the north of Palestine we find ourselves in an Alpine region, and in the south we find a tropical outlier, in the Jordan valley. You can stand at Dan, and look up and see the snow-clad top of Hermon with its bears and arctic plants and birds. At your feet grows the Papyrus of Egypt. Look down the Jordan valley and you will see the region of tropical plants and animals, while in the middle of the country are found the products of the temperate zone. Nowhere else in the world can you find brought so closely together the animals and vegetables of the three great zones.

Look at that heavy, flying kingfisher. How did that bird get from Madras or Ceylon to the Jordan valley? How did the little sunbird ever get from tropical Africa? The only explanation is this. The glacial epoch has clearly come as far as Palestine, for the cedars of Lebanon stand on a moraine of debris of rocks and stone deposited at the mouth of an ancient glacier. Before the glacial period, in the warm tertiary period, the animals of warmer climates spread all

over the whole connected belt of country from India to Africa. In the following cold glacial period the Jordan depression remained warm, and in the struggle for existence, a few of the animals survived during that epoch. The present plant and animal life of the hills of Palestine is similar to that of the neighboring Mediterranean region. The Reem, mistranslated Unicorn,, spread all over Europe, and only disappeared about 1000 B. C. with the increase of population. The antelopes are mentioned in Deuteronomy but not in Leviticus. Why? Because Leviticus was written just after leaving Egypt, and the Hebrews had not yet seen any antelopes.

For the general distribution of plant life, let us begin at the north. Beneath those mighty crags of Lebanon, glowing beneath a sky of intensest blue, lies many an oasis of almost unequalled beauty and fruitfulness. Nestling in these secure retreats, dwell druse and Maronite, a hardy and industrious race, rendering their mountain home an Eden restored. The slopes are terraced for grain and a variety of fruit trees; villages lie embosomed in ruddy orchards and groves of mulberry. Oranges, peaches, apricots, plums, cherries and almonds thrive at different elevations. Here, as everywhere else in Palestine, the vine and the pomegranate yield their rich produce. In the warmer and more sheltered slopes the palm and the olive, the fig and the walnut find a congenial home; green oaks abound higher up the mountain side, and higher still the pine, cypress and juniper crown the

successive zones of vegetation with their sombre foliage; while humbler plants like the wild rose, geranium and honeysuckle, impart a homelike aspect to the scene. Beside the many streams, willows and poplars, the crimson oleander, with a mass of lowlier vegetation flourish as in Bible days.

In Galilee, besides the oak woods, a dense mass of mastic, hawthorn and spurge-laurel overspreads the hills. Thistles and thorny plants abound with flowers of every hue in the early springtime. In the plain of El Buttauf in Lower Galilee, grain, cotton and almost every species of vegetable grow luxuriantly. Nazareth has its palms and its cypresses, its fig trees and its gardens. Crossing the plain of Esdraelon, we pass into the fertile and well-watered district of Samaria. Rivulets run down the hill-slopes and murmur in the deep ravines; gardens surround the city walls; fruits, nuts and every species of vegetable grow in abundance, and green foliage and sparkling streams refresh the eye; but the stony barren mountains contrast strongly with the green fields below. The tame, bare and desolate aspect of so much of Judæa is mainly due to two causes: to the destruction of timber, and the neglect of the ancient terrace cultivation. Yet Bethlehem has its olive yards and vineyards as of old, and there are many large gardens near Jerusalem.

The route southwards from Hebron passes over plains of arable land lying between hills clothed with evergreen-oak and arbutus, with pine trees on the eminences. But here, as elsewhere, the destruction



of trees for charcoal-making goes on at an increasing rate. Low hills and rolling pasture land, adorned in early spring with countless flowers, meet the eye as we descend into the south country. Scarcely any trees are to be found here; springs are infrequent, but tribes of Bedouin nomads find abundant pasturage for their flocks in the territories of the adjacent Amalekites. These natural terraces form the southern border of Israel's inheritance.

The Valley of the Jordan possesses a flora of its own. The vegetation of the upper part, above the Lake of Galilee, affords a strange mixture of northern and southern forms. The northern portion of Lake Huleh is covered by an immense tract of floating thickets of papyrus; white and yellow water lilies adorn the banks. The river rushes through between rocks thick set with oleanders. As it emerges it spreads into a grassy delta, dotted with trees and bushes. Oleanders fringe the sandy beach at Gennesaret, and the grass is gay with flowers of every hue in their brief, bright springtime. On quitting the Sea of Galilee, the stream presents three levels, or terraces, on either side of the river. The middle terrace is barren, but merely from neglect; the lower one, occasionally overflowed by the river, is a mere tangle of trees and cane. The celebrated palm grove, which gave to Jericho its ancient title, is said to have been eight miles in length by three miles broad. With the exception of a few specimens growing near the houses of modern

Jericho, no representatives of the palm forest remain in the neighborhood.

One other district claims a brief notice. The Maritime Plain and adjacent hills of the Shephelah enjoy a climate eminently favorable to vegetation. Warm and sheltered, the palm and tamarisk of the desert and the Arabah flourish abundantly, with the fig and terebinth, and of course the olive vine and pomegranate; oaks grow on the slopes, pines on the hill tops, and abundance of small shrubs and flowers beneath. In the early spring, the meadows are ablaze with flowers of every hue, but flower gardens, such as moderns delight in, were almost if not entirely unknown.

The numerous words found in the Old Testament denoting incense, ointments and perfumes, indicate how frequently they entered into the ritual of Divine worship, and ceremonies of the state, and were used as articles of customary adornment, or of special honor or indulgence; they alleviated sickness and suffering, and were tokens of consideration for the living and the dead. The apothecary's art first named in the Book of Exodus (30, 25-35), in connection with the incense and holy anointing oil of the tabernacle, probably had its rise in the duties of religious worship. Centuries before the reverent piety of the Jewish Rabbi embalmed the body of the crucified Saviour with a profusion of myrrh and aloes as the manner of the Jews was to bury, King Asa had been laid to rest in a couch filled with sweet odors and divers kinds of

spices prepared by the apothecary's art; while a very great burning of like perfumes was made for him (2 Chron. 16, 14). As articles of luxury, ointment and perfumes belong chiefly to the period of Jewish monarchy, and, of course, to later times, such as those of the New Testament. Before Solomon's reign the anointing of a person seems to have been limited to the application of olive oil. Thou shalt have olive trees, but thou shalt not anoint thyself with the oil, is the language of Moses in the book of Deuteronomy (28, 40). So Ruth, David and others are spoken of. (Ruth 3, 3; 2 Sam. 12, 20; Ps. 23, 5). In Proverbs, and in succeeding writings of the Old Testament, allusions to the use, and still oftener to the abuse, of perfumes and ointments are not infrequent. (Ps. 133, 2; Prov. 27, 9; Eccl. 7, 1; Song 1, 3; 3, 6; 4, 10; Is. 57, 9; Amos 6, 6). In the New Testament these precious compounds appear among the gifts bestowed upon the Saviour by grateful affection, and finally in the book of Revelation as part of the merchandise of the mystic Babylon. (Luke 7, 37; Matt. 26, 7; Rev. 18, 13).

Centuries of misrule and neglect have combined with natural agencies to make desolate this once favored land. The winter rains have swept the thin soil from the hillsides, the sword of the conqueror and the ax of the peasant have demolished both forest and fruit trees; many a spring has thus run dry, and many a stream now feeds only a pestilential marsh; the soil mourneth and languisheth, and the ancient prediction

is fulfilled by the operation of natural but unerring law. Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake their fruits. (Isa. 33, 9).

(8)\* (Heb. Algumin). 1 Kings 10, 11-12. 2 Chron. 2, 8; 9, 11. These verses from the Old Testament

comprise all that is known concerning the Algum or Almag tree. The

**ALGUM.** tree is of the pod-bearing order, and inhabits the Coromandel coast and Ceylon, where it grows to the size of a walnut tree. The wood is heavy, of a black color externally, but red inside. In the east it is employed in the manufacture of idols, and for musical instruments. In Europe it is chiefly used for the purposes of the dyer and color maker. Solomon's artificers appear to have fashioned the Algum wood into columns, or more probably stairs or balustrades for the temple and palace.

(18) (Heb. Shaked). Jer. 1, 11. The Hebrew name of this beautiful tree is derived from a word

which signifies to make haste; it

**ALMOND.** blooms early in Palestine, in the month of January. Almond blossoms formed the pattern of the bowls of the golden candlestick (Ex. 25, 33). Aaron's rod was from this tree (Num. 17, 8). The beautiful symbol of old age in Eccl. 12, 5, is doubtless based on the snowy whiteness of its aspect when viewed from a distance.

(56) (Gk. anathon). Ye pay tithe of mint and

\*See Rassweiler's Chart of Plants and Animals.



anise. (Matt. 23, 23). This herb has but a limited

**ANISE.**

connection with the sacred writings, the sole reference to it being the Saviour's words, above quoted. The anise of the New Testament is not the plant from which anise seed is derived, but that known as dill. The pharisees made a point of tithing their dill—a practice enjoined in the Talmud, but in their excess of ceremonial zeal they did the same with mint and rue, concerning which no such command appears to have been issued.

(27) (Heb. ahalim ; Gk. aloë). Myrrh and aloes, with all the chief spices (Song 4, 14). This tree

**ALOES.**

reaches a height of more than a hundred feet and is said to yield its fragrance when decay has commenced. Aloes are referred to four times in the Old Testament and once in the New. Balaam compares the tents of Israel to "lign aloes" by the river Tigris or Euphrates. Here the allusion may be to some aromatic shrub indigenous to Babylonia, just as myrrh and myrtle were sometimes denoted by the same word. In Psalms 45, 8; Song 4, 14, and Prov. 7, 17, aloes are associated with myrrh as agreeable and attractive perfumes, while in the New Testament they appear but once, and then in connection with the burial of the Saviour by Joseph and Nicodemus.

(Joel 1, 12). We learn from the Bible that the apple was noted for its beauty, its grateful shade, and that its fruit was sweet and reviving (Song 2, 3-5; 7, 8; 8, 5). In Prov. 25, 11, apples of gold are likened

to a word fitly spoken. The apple of the Old Testament is probably the apricot. The apple of Sodom is the *Solamum Sodomæum*, a fruit of a bright yellow, but very bitter, and one that soon withers to a puff-ball.

**APPLE OF  
SODOM.**

(26) (Heb. *tseri*). Their camels bearing spicery and balm (Gen. 37, 25). This far-famed product of Eastern Palestine grew also in the region round about Jericho, of which

**BALM.**

it was the most costly and valued product. The secretion was obtained by making an incision in the plant with a sharp stone. It was the general belief that the original root from which these trees had sprung was the gift of the queen of Sheba to Solomon. But it seems that, even in patriarchal times, balm was exported from Gilead to Egypt. Jacob deemed it an acceptable gift to the prince (Gen. 43, 11). In Ezekiel's day (ch. 27, 17) the Israelites took this product of their land into the markets of Tyre. The prophet Jeremiah mentions balm three times, twice locating it in Gilead. Is there no balm in Gilead? (Jer. 8, 22; 46, 11; 51, 8). The balsam tree, however, like the date palm, has long since disappeared from Jericho and Gilead.

(61) (Heb. *seorah*, Gk. *krith*). Ruth 1, 22. This familiar long-haired grain, for such its Hebrew name implies, as contrasted with wheat, has a long and varied history both sacred and classical; but we are chiefly concerned with its relation to Scripture lands and peoples. The

**BARLEY.**

barley harvest, both in Egypt and Palestine, as we see from Ruth 2, 23, precedes that of wheat, and the two extend through several weeks. On the Plain of Philistia, the granary of ancient Canaan, as the Shunamite well knew (2 Kings 8, 1-2), the whole harvesting lasts from April to June. In primitive times barley bread was a general article of diet; but as the nation prospered it became more specially the food of the poor (Judg. 7, 13; Ruth 3, 15; 2 Sam. 17, 28). The Egyptians prepared a sort of beer called zythus or zythum from this grain; thus anticipating the common drink of western nations. That the nutritive value of this grain was known to the ancients is evidenced by the fact that polenta, or barley porridge was given to the public gladiators to strengthen them for their contests. Both barley water and decoction of barley are recognized in the modern pharmacopœia.

(14) (Heb. ezech). (Ps. 37, 35). Although the Bay Laurel is found in the Holy Land, on the Carmel

**BAY.**

range, on Tabor, and on the hills of Gilead east of Jordan, it seems tolerably certain, that David's simile has been correctly interpreted by the Revised version by the words a "green tree in its native soil." The Hebrew word means simply "Native born." If the Psalmist had designed to mention any particular tree, he would probably have chosen the stately cedar, and not the comparatively humble though fragrant evergreen.

(46) (Heb. pol). (Ez. 4, 9). In 2 Sam. 17, 27-29, beans are specified for the first time in scripture. The

second and only other reference is Ezekiel's prophecy, where he is directed to make bread of several kinds of grain, and of beans and lentiles.

**BEANS.**

In modern Palestine, beans are sown in November, and ripen in the time of wheat harvest, while in Egypt they are still earlier in coming to perfection. They are cut down with scythes, crushed with a rude machine, and so prepared for the food of camels, goats and oxen. Or they are triturated so as to remove the skins, and then sent to the markets.

(12) (Heb. teashshur). (Isaiah 60, 13). Though not among the giants of the forest, the familiar box tree is by no means devoid of external grace. The wood of the box is fine and durable, and its employment in modern wood-engraving is too well known to need description. Ezek. 27, 6. Isaiah 41, 19.

**BOX.**

(49) (Heb. agmon). Ex. 2, 3. The rushes are distinguished by their fine though conspicuous flowers.

More than twenty species of rushes grow in Palestine. A lowly grass, with drooping plume, is evidently intended in Is. 58, 5; Is it to bow down his head as a bulrush?

**BULRUSH.**

(Heb. kopher). As a cluster of camphire in the vineyards of Engedi (Song 1, 14). Camphire was

esteemed from the earliest times on account of its fragrance, and the coloring properties of its leaves. The shrub is known to the Arabs as the henna plant. Houses are per-

**CAMPHIRE.**



fumed with it, and its blossoms are presented to guests as a marked compliment; women use it as a personal ornament. In India the blossoms are offered to the Buddhist deities. The henna plant has been applied to another purpose through the east, namely, as a dye for the hands, feet and nails. The leaves are dried and pounded, and made into paste, which, when applied to the skin, produces an orange color or reddish tint, which is much esteemed.

**CASSIA.**

(20) (Heb. kiddah). Cassia and calamus were in thy market. Ez.

27, 19. Cassia was a kind of cinnamon.

(21) (Heb. erez). (Ps. 104, 16). The Cedar of Lebanon belongs to the order of cone-bearing trees,

**CEDAR.**

in which it is associated with pines, firs and spruces. It is a wide-spreading evergreen, fifty to eighty feet high, with many large horizontal branches, which, when the tree stands singly, often cover an area greater in diameter than its height. Cones are five inches long, full of resin, which often exudes from between the scales. The wood is not of a superior quality; hence also the cedar used so much in the building (beams of cedars) may have included other varieties of pine. The wood of the cedar is of a reddish white, light and spongy, easily worked, but very apt to shrink and warp, and by no means durable. A small grove of cedars crowns like a diadem the brow of Mount Lebanon. The Arabs entertain a traditional veneration for these trees. The number diminishes in every

succeeding age. Travelers formerly counted thirty or forty; more recently seventeen, then only a dozen. It is in the great architectural achievement of Solomon that the cedar comes into special prominence. The chief wood work of the first temple and of the royal palaces (1 Chron. 14, 1), was of this material. One of the palaces was named the house of the forest of Lebanon. (1 Kings 6, 7). The preference shown by the monarch for this wood led to its becoming as common in the Hebrew capital during his reign, as the inferior timber of the sycamore had been in previous times. (1 Kings 10, 27; 2 Chron. 9, 27; Song 1, 17). The latter kings of Judah had similar dwellings (Jer. 22, 14). And the same is implied of the Assyrian monarchs by the prophet Zephaniah (2, 14) in his denunciation of Nineveh. The cedar illustrates the majesty strength and glory of Christ (Song 5, 15; Ez. 17, 22); Christ, a plant of renown (Ez. 34, 29); firmly rooted, it endures from age to age (Heb. 13, 8); also the beauty and glory of Israel (Num. 24, 6; Hosea 1, 6); also saints, in the character of their growth (Ps. 90, 12); powerful nations (Ez. 31, 3; Amos 2, 9); arrogant rulers (Is, 2, 13; 10, 33).

(9) (Heb. Armon). (Ezek. 31, 8). As the chestnut is not a native of Palestine, it is thought that the

**CHESTNUT.** oriental plane-tree is meant in Gen.

30, 37. It grows wild on the banks of streams in the Lebanon district, and is cultivated wherever sufficient moisture can be found. It grows to a height of seventy feet; the bark is smooth and

whitish, and scales off annually in patches. It is one of the most agreeable and conspicuous objects in the Holy Land.

(13) (Heb. kinnamon; Gk. kinnamomon). Cinnamon and odors and ointments (Rev. 18, 13). Cinnamon

**CINNAMON.**

mon and cassia are enumerated in Ex. 30, 23-24, among the principal spices in the directions given for compounding the anointing oil of the sanctuary. The garments of the royal bride in Psalms 45, 8, are said to smell of myrrh, aloes and cassia. Cinnamon is among the perfumes mentioned in the house of the strange woman (Prov. 7, 7), and among the exotic plants growing in the garden enclosed described in the fervid imagery of the Song of Solomon. We may infer that many such foreign plants were introduced by Solomon, though they probably died out in the course of succeeding reigns.

(32, 33) (Heb. Gad). (Cummin, Heb. kammon). It was like coriander seed, white (Ex. 16, 31). Doth

**CORIANDER** he not cast abroad the fitches and  
**AND CUMMIN.** scatter the cummin? (Is. 28, 25).

These small herbs, though but incidentally mentioned in the Scripture, were of great importance in times anterior to the introduction of pepper and similar condiments more familiar to western tables. All had analogous use.

(63) Corn. All countries came to Joseph to buy corn (Gen. 41, 57). The word corn, as used in England and in the Bible, refers to any farinaceous grain.

(58) (Heb. kishuim). (Num. 11, 5). Most refreshing to the inhabitants of the warmer

**CUCUMBERS.** regions of the globe are the fruits yielded by the gourd family of plants.

(23) (Heb. tirzah). (Is. 44, 14). The cypress is an evergreen with wood compact, fragrant and heavy, that seldom rots; it was used by the

**CYPRESS.** ancients in making idols. The gopher wood mentioned in Gen. 6, 14 is supposed to be cypress. The word gopher occurs nowhere in Scripture except in this passage and is therefore wisely left untranslated. A very ancient tradition asserts that the ark was of cypress. The cypress is found in the regions watered by the Tigris and Euphrates. Cypress was employed by the heathen in the manufacture of idols.

(25) (Heb. tamar). Song 7, 7. The generic name—phoenix—is given to palms because when the old

**DATE PALM.** palm dies, three or four young ones often spring from the root. The palm is a tall upright tree with tufts of feathery leaves four to eight feet long, growing from the top of the trunk without branches. It lives over 200 years and is most fruitful from the thirtieth to the eightieth year. The fruit consists of fifteen to twenty clusters of dates weighing fifteen to twenty pounds each. The leaves are woven into baskets, and are used for roofing. The sap if distilled forms arak. The Arabs say that the palm has 300 uses. The branches are emblems of victory; a palm grove in the desert shows



the traveler where the hidden springs lie. It used to be very abundant in Palestine. The palm is mentioned in fifteen different books of the Old and New Testaments. Its lofty stature is referred to in Jer. 10, 5; its verdure and fruitfulness, even to old age, in Psalms 92, 12-14. It was freely introduced into the carved work of Solomon's temple (1 Kings 6, 29). The entry of our Lord into Jerusalem was signalized by the strewing of palm leaves in his triumphal path (John 12, 13), and the Roman church annually commemorates that event upon Palm Sunday.

(2) (Heb. *teenah*). (Matt. 24, 32.) The fig tree grows in the Orient to the size of a large apple tree.

**FIG.**

The fruit is so abundant as to be very cheap, giving rise to the saying: not worth a fig. It is the first tree mentioned by name in the Bible (Gen. 3, 7). The spies brought back figs (Num. 13, 23). These are enumerated in the promise of Canaan (Deut. 8, 8). In Jotham's parable of the trees, the olive, fig and vine were selected as representatives (Judg. 9, 8-13). Prophets foretell their destruction, and lament the consequent desolation (Jer. 5, 17; Joel 1, 7-12); but in promises of pardon and restored prosperity the fig and other trees are to yield their strength (Joel 2, 22); every man is to sit under his own vine and fig tree (Micah 4, 4; Zech. 3, 10). For disobedience the locust had gnawed the fig trees; but with repentance and reformation vegetable life was to be renewed (Joel 1, 4; 2, 25; Amos 4, 9; Hagai 2, 17-19). Yet, amidst all vicissi-

tudes in external nature, he who has faith in God will rejoice in Him, though the fig tree shall not blossom, neither shall fruit be in the vines (Hab. 3, 17). In the vision of two baskets of figs, recorded by Jeremiah, the captives of Judah are typified by the better sample of the fruit (Jer. 24, 1-7); but the emblem is more especially used by our Lord, in whose teaching the barren fig tree points directly to the Jewish nation (Luke 13, 6; Mark 11, 13). The name of the village of Bethphage signifies House of Figs (Luke 19, 29). We find allusions to green or unripe figs, and to the first ripe figs of the early summer (Song 2, 1; Jer. 24, 2), both of which were easily shaken from the tree (Nahum 3, 12; Rev. 6, 13). Figs were preserved by being pressed into cakes. In this form they were brought by Abigail to David and his followers, and also by the northern tribes to the festival at Hebron (1 Sam. 25, 18; 1 Chron. 12, 40). The employment of figs as a mendicament is illustrated in a narrative of King Hezekiah's illness (2 Kings 20, 7).

(22) (Heb. berosh). And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood (1 Sam.

**FIR.** 6, 5). There is much difference of opinion respecting the tree intended; the uses of the tree may guide us as to its nature. It was used for floors (1 Kings 6, 15); doors (1 Kings 5, 34); ceiling (2 Chron. 3, 5); rafters (Song 1, 17). The frequent mention of cedar and fir in the same passage (1 Kings

5, 8 ; Is. 16, 8) clearly indicates that different trees were intended.

Fitches (Heb. *ketsach*) was quite similar to coriander.

(34) (Linen). (Heb. *bad*, Gk. *linon*). The flax and the barley were smitten (Ez. 9, 31). Like hemp,

**FLAX.**

the value of flax has been two-fold in its fibre and its seed. Flax appears to be among the earliest fabrics manufactured for human clothing. Long before the flax crops of Egypt were smitten by plague of hail, Joseph had been arrayed in the much-prized material, which was worked with such skill and delicacy that specimens exist showing 140 threads to the inch in the warp and about sixty-four in the woof. A fabric in all cases so light, smooth and cleanly, was especially considered to be the dress of those who were officially engaged in religious worship. Hence we are not surprised to find that the Jewish priests, like those of Egypt, were commanded to wear linen garments (Ex. 28; Ez. 41, 17-19); or that the tabernacle curtains were embroidered upon the same material (Ex. 24, 1). In like manner Samuel and David are represented as girded with a linen ephod (1 Sam. 2, 18 ; 2 Sam. 6, 14). Angelic beings seen by Ezekiel and Daniel (Ez. 9, 2; Dan. 10, 5), appeared as if clothed in linen; and in the final visions of the Apocalypse, angels and glorified saints are adorned with the same emblematic garments of purity (Rev. 15, 6; 19, 8). If the Israelites had not brought with them the knowledge of flax, they would

have found it in Canaanitish looms, as we gather from the story of Rahab of Jericho (Josh. 2, 6). The excellence of the spinning and weaving of Jewish women is hinted at in Proverbs (31, 22-24), where the wise woman is described as making and selling linen girdles, and wearing robes made of the same material. Fine linen is also among the luxuries for which the Hebrew women of fashion are rebuked by the Prophet Isaiah (Is. 3, 23). The rich man in the parable was clothed in fine linen, and Joseph of Arimathæa bestowed this last honor upon the crucified Saviour before laying the body in his own tomb (Luke 16, 19; Mark 15, 46). Besides curtains and articles of dress, cord and sail cloth were manufactured of linen. It was also used for lamp-wicks.

(31) (Heb. *chelbenah*). Take unto thee sweet spices, *stacte*, and *onycha*, and *galbanum* (Ex. 30, 34). **GALBANUM.** Galbanum is a waxy, brownish yellow exudation, obtained from more than one kind of umbelliferous plant, resembling fennel, either naturally or by incision.

(52) (Heb. *kikayon*). And gathered thereof of wild gourds his lap full (2 Kings 4, 39). The gourd is remarkable for its vegetative growth, and for the rapidity with which it is attained. It was probably some plant of the gourd family which afforded the discouraged prophet Jonah a welcome shade and a salutary lesson. Much useless controversy has been expended even from the days of Jerome and Augustine on the identification of

this plant, whose growth, if the plain narrative be accepted, was miraculously accelerated for the prophet's benefit.

(51) (Heb. arar). Jer. 17, 6. It seems evident that the reference is to the barren and desolate districts common in the neighborhood of the Dead Sea, and the region farther south, rather than to the wilderness of Sinai; and to some bare and naked shrub, just able to exist in the uncongenial soil.

**HEATH.**

(5) (Gk. kermatia). Luke 15, 16. The Carob is widely distributed and admired for its shining leaves. It is a pod-bearing tree with long brown beans which are ground up for cattle, but are also eaten by the poor.

**HUSKS.**

(29) (Heb. ezob, Gk. hussopos). Ye shall take a bunch of hyssop, and dip it in the blood (Ex. 12, 22).

**HYSSOP.**

Hyssop appears first as a plant sufficiently common in Egypt to be used by all the Israelite families in the observance of the Passover; afterwards it is directed to be used in the ceremonial purification of leprosy and in the sacrifice of a red heifer (Ex. 12, 22; Lev. 14, 4; Num. 19, 6). It was deemed the type of a humble plant and grew in the crevices of the walls (1 Kings 4, 33). Whether it possessed cleansing properties of its own is not determined by Psalm 51, 7, as the reference may be to the passover. Its stem seems to have been large and strong enough to support a sponge filled with liquid (Matt. 27, 48; John 19, 29).



(24) Heb. rothem). (1 Kings 19, 5). In the south country, and in the great and terrible wilderness, in

the warm districts surrounding the  
**JUNIPER.**

Dead Sea, and in the picturesque ravines which leave the hills east and west of the Jordan valley, grows one of the loveliest of Bible plants, a species of broom, or genista. Travelers have dwelt with delight upon the beauty of its pinkwhite blossoms, clustered on the hillsides or dotting the open plains, and exhaling an odor as sweet as that of a flower garden. The dispirited prophet, in his flight from the furious Jezebel, rested and slept under a Juniper tree. So the modern Arabs are glad to avail themselves of such shelter. It grows to the height of from eight to ten feet. In Ps. 120, 4, coals of juniper are mentioned as of proverbial fierceness, and we are informed that the charcoal of the Juniper is so highly valued that the Bedouins destroy the shrub in large numbers in order to sell the produce for the Egyptian market. The patriarch Job (30, 4), speaks of outcasts being driven by the presence of a famine to cut up juniper roots for their food; a striking figure of speech since the roots of the desert broom are bitter and nauseous.

(37) (Heb. chatsir). (Num. 11, 5). The somewhat romantic history of these bulbous vegetables

contrasts singularly with their homely  
**LEEKS.**

associations, and not less with the cursory notice bestowed upon them in the sacred writings. The Israelites, ever since their regretful thoughts

strayed away from the sand waste around them to the garlic of Egypt, have remained fast friends to that vegetable, both before and since the destruction of Jerusalem, whether at home in the Holy Land, or in the dispersion. There is a tradition in the east that when Satan stepped out of the Garden of Eden after the fall of man onions sprang up from the spot where he planted his right foot.

(30) (Heb. *adashim*). (2 Sam. 23, 2). The lentile is the smallest of the cultivated leguminous plants.

#### LENTILES.

It is a slight-growing annual, with compound leaves and tendrils, and bears purple flowers, which develop into pods, each containing two or three convex beans. It grows to a height of six or eight inches, and in the warm plain, of Egypt, ripens by the end of March. In Palestine, however, the harvest of this useful bean does not fall until June or July, when the plants are either reaped with a scythe or pulled by hand, and then carried to the threshing floor. When cooking, it diffuses far and wide an odor extremely grateful to an hungry man. It was for this that the faint and famished Esau cried out at the first sight of his brother's tempting meal: Feed me, I pray thee, with the red,—this red—into which he might dip the soft bread, spoon fashion, as now his descendants are accustomed to do. So Jacob gave Esau bread and pottage of lentiles (Gen. 25, 29). Lentiles were among the ingredients of which the prophet Ezekiel was directed

to make bread as a sign of the coming siege of Jerusalem (Ez. 4, 9).

(43) (Heb. shoshan; Gk. krinon). Consider the lilies, how they grow (Matt. 6, 26). It is not known just what flower is meant in the

**LILY.**

scripture by the term lily, as there are apparently two species of lilies native to the country, the white lily and the scarlet martagon, both of which are rare.

(55) (Ex. 25, 31). The flowers which formed part of the Jewish tabernacle, and which both the Septuagint version and Josephus call

**LOTUS.**

lilies, were merely conventional forms, probably the Egyptian sacred lotus. So, also, we may conclude was the lily work of Solomon's temple (1 Kings 7, 19).

(40) (Heb. dudaim). The mandrakes give a smell (Song. 7, 13). The slight reference to this plant in the Old Testament, in the above

**MANDRAKE.**

passage, and in Gen. 30, 14-16, where it is said to have been gathered by Jacob's eldest son in the fields in the days of wheat harvest, calls for a brief notice. The mandrake is a near relative of the nightshades, the apple of Sodom, and the potato plant. It grows low like lettuce, to which its leaves bear a strong resemblance, except that they have a dark green color. The flowers are purple, and the root is for the most part parted. The fruit, when ripe in the beginning of May, is of the size and color of a small apple, exceedingly ruddy, and of a most

agreeable odor. It is freely eaten, and is generally valued by the inhabitants as exhilarating their spirits.

(54) (Heb. dochan). (Ez. 4, 9). Millet, one of the cultivated grasses, became an article of human diet at a very remote period in the east and west. In the memorable retreat of

**MILLET.**

the ten-thousand the Greeks marched through the country of the millet-eaters ; and the Spartans were called by a similar name. Several species grow in Palestine ; they are stout annual grasses, with broad leaves, and bear dense clusters of small seeds.

(10) (Heb. baea). (2 Sam. 5, 24). Although the black and white mulberry trees are extensively cultivated in Palestine at the present day,

**MULBERRY.**

when the production of silk affords so important a means of sustenance to the inhabitants of the Lebanon district, the mulberry does not seem to be mentioned in the Old or New Testament. In the English version, mulberry tree is given as the equivalent of the Hebrew Baka, in the story of one of David's victories over the Philistines (2 Sam. 5, 23) ; and in Ps. 84, 6, as a proper name—Valley of Baca. It is derived from a word signifying to weep.

(45) (Gk. sinapi). The kingdom of Heaven is like to a grain of mustard seed (Matt. 13, 3). This fami-

**MUSTARD.**

liar plant, though as common in Palestine as in our own country, is mentioned only in the New Testament, in three or four passages, all occurring in our Saviour's discourses. In Matt. 13, 31, and in Mark 4, 30, it is made the sub-

ject of one of the parables of the Kingdom. In two other passages (Matt. 17, 20, and Luke 17, 6) the seed is again referred to in the inspiring words—if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove. This plant grows on the rich plain of Accho as tall as the horse and his rider. Plants of much lower stature would afford shelter to the birds of the air.

(36) (Heb. *mor*, Gk. *smurna*). All thy garments smell of myrrh (Ps. 45, 8). This is the gum of a

**MYRRH.**

species of *Balsamodendro*. The tree is low and scrubby, the branches stiff, stout and spinous, the leaves tripple, and the fruit a small plum. Myrrh was anciently used as a perfume, a medicine, and a preservative agent in embalming the bodies of the dead, and had a reputation equal to that of any aromatic known. It was supposed to impart strength, as well as to lessen pain. It is mentioned once as an ingredient in the anointing oil for the tabernacle (Ex. 30, 23); it was offered to and refused by our Saviour when, bearing in his body our sins on the cross, he passed through his last agony; and it formed part of the spices in which his body was laid for the few hours preceding his glorious resurrection (Matt. 2, 11; Mark 15, 23; John 19, 39). The other allusions to myrrh are exclusively in its character as an agreeable perfume, and occur chiefly in the Song of Solomon (Song. 5, 5-13; Esther 2, 12). In the offerings of



the Magi to the infant Redeemer there was unquestionably a deep significance; and perhaps no interpretation is more probable than that of the early Christians: Gold to the King of Israel, myrrh to the Man of Sorrows, incense to God manifest in the flesh.

(19) (Heb. Hadaz). (Is. 55, 13). The myrtle has a height of from 10 to 20 feet according to climate,

**MYRTLE.**

with dark and brilliant green foliage and flower of snowy whiteness and pleasant odor. A fragrant water is distilled from the flowers. The bark and root is used in tanning Russian and Turkish leather, and gives it the peculiar odor. It is still found in the hills around Jerusalem as in the olden time (Neh. 8, 15). The returned Jews under Nehemiah fetched branches of myrtle and other trees from the Mount of Olives for the construction of booths at the feast of tabernacles. In Isaiah's glowing predictions of future prosperity it is promised that the myrtle shall be planted in the wilderness, and again that the myrtle shall replace the brier and the pine tree the thorn. In the vision of Zachariah (1, 8), a grove of myrtle trees is represented in a dell apparently in the neighborhood of Jerusalem. And the myrtle appears once more in the name of Hadassah, the fair cousin of Mordecai, better known to us under her Persian title of Esther.

(38) Heb. charul). As Gomorrah, even the breeding of nettles and saltpits (Zeph. 2, 9). In scripture, the nettle is associated with thorns and brambles, as an inhabitant of waste and neglected spots. The

outcasts of Job's day were gathered together under nettles (Job 30, 7), and such weeds grow to a height of six feet in the warm Jordan Valley.

**NETTLE.**

Solomon noticed the garden of the slothful; it was all grown over with thorns, and nettles had covered the face thereof (Prov. 24, 31). Four species of nettle occur in Palestine, including the small, the Roman, and the common stinging nettle.

(4) (Heb. elah). Ye shall be as an oak whose leaf fadeth (Is. 1, 30); as an oak whose substance is in them when they cast their leaves (Is.

**OAK.**

6, 13). On the hills of Galilee and Carmel, Gilead and Bashan, the evergreen oak attains to magnificent proportions. The so-called Abraham's oak, near Hebron, is a splendid specimen, twenty-two feet in circumference. Its thick branches extend over an area ninety-three feet in diameter. Some sixty-six feet from the ground the tree forks into three great arms, which again divide as they ascend into innumerable limbs. Isaiah (44, 14) speaks of the people taking an oak to make a God. We also read (Hos. 4, 13) of burning incense upon hills and under oaks (Ez. 6, 13). Solemn covenants were made under an oak (Josh. 24, 26). Sometimes persons were buried under the shade of an oak (Gen. 35, 8). The oaks of Bashan were famous for strength, beauty and utility (Is. 2, 12; Zech. 11, 2). Exekiel tells us (27, 6) that the Tyre oars were made of this wood.

(48) (Heb. ets shemen). (Is. 41, 19). This allusion

seems to point to the Oleaster, sometimes erroneously termed the wild olive. It yields an

**OIL-TREE.**

inferior kind of oil, used as a medicament, though unfit for food. The Oleaster is a small tree, common in all parts of Palestine. The wood is hard and fine grained, and hence would have been suited for the carving of images.

(1) (Heb. *zayith*). His beauty shall be as the olive tree (Hos. 14, 6). No tree is more closely asso-

ciated with the history and civiliza-

**OLIVE.**

tion of mankind. Its foliage is the earliest that is mentioned in the Bible, when the waters of the flood began to retire (Gen. 8, 11). Next we find it the most prominent tree in the earliest allegory (Judges 9, 8, 9). With David it is the emblem of prosperity and the divine blessing (Ps. 52, 8); and he compares the children of a righteous man to the olive branches round about his table (Ps. 128, 3). So with the later prophets it is the symbol of beauty, luxuriance and strength; and hence the symbol of religious privileges (Hosea 14, 6; Jer. 11, 16; Neh. 8, 15). The Mount of Olives, with its Gethsemane, a press for olive-oil, witnessed the humiliation of David (2 Sam. 15, 30), and the most solemn scene in the life of Christ—the prophecy over Jerusalem (Luke 13, 34), the agony in the garden (Matt. 26, 36), and the ascension to heaven (Luke 24, 50). Zechariah uses the mystic imagery of the olive-tree (4, 3, 11–14), as also John (in Rev. 11, 3–4). Paul (Rom. 11, 16–25) explains the relative positions of the Jews and the Gen-

tiles in the counsels of God, by the allegory of the wild olive. The olive grows freely almost anywhere on the shores of the Mediterranean, and it was peculiarly abundant in Palestine. The wild olive is a mere bush; cultivated, it attains an altitude of twenty to thirty feet; its trunk is very knotted and rugged, usually rotting with age, so that one may look right through it; its branches are numerous and extended; its lance-shaped leaves grow in couples, and have a pale, dusty green hue, very refreshing to the eye, especially when mingled with trees of a darker foliage (Jer 11, 16; Hos. 14, 6). Its small white flowers are very abundant as compared with the fruit, and are often cast (Job 15, 33). Its fruit, a small roundish oval, is at first a yellowish white, but, when ripe, a rich purple black, with from two to six on a stalk, fatty to the taste (Jud. 9, 9; Rom. 11, 17). It often attains the age of 1,000 years. It is cultivated on a stony soil (Deut. 32, 13), and on the sides of the terraced hills (Matt. 21, 1). It is chiefly valued for its oil, which is used as an emollient (Ps. 33), and as a substitute for butter. The failure of the olive crop was considered as a great calamity (Hab. 3, 17-18). The oil is extracted by pressing the fruit (Mic. 6, 15), or by treading it with the feet. The sites of many of the deserted towns of Judah bear witness to the former abundance of the olive, where it now no longer exists, by the oil-presses with their gutters, troughs and cisterns, hewn out of the solid rock. Most of the passages in the Bible which refer to the olive might have been written in our day, so remark-

ably do the present customs accord with those of the ancient times. The fat valleys of Ephraim (Is. 28, 1) still prove how pleasant was the abode of that once favored tribe (Hos. 9, 13). The olive is said to grow best when at no great distance from the sea, and Solomon's chief plantations appear to have been near the coast plain, or on the Shephelah, between it and the Central Range (1 Chron. 27, 28). The fresh verdure and fruitfulness of the tree render it a fit emblem of the righteous man (Ps. 52, 8; Hos. 14, 6); and the young plants shooting up from the soil around the parent tree are graceful types of the children of his household (Ps. 128, 3). The patriarch Eliphaz says of the wicked, He shall cast off his flower as the olive (Job 15, 33). The tree has to be grafted in its wild state or the fruit is small and worthless. Paul uses this fact with striking force in showing the obligations of the Gentiles to the true Israel (Rom. 11, 17). Of the various applications of olive oil, scripture affords abundant examples. It formed the basis of most ointments and many perfumes; it was used publicly in official ceremonies. The name of Messiah or Christ originated with this custom. It was offered in sacrifices, and it supplied the sacred lamp of the tabernacle and the temple, as well as humbler means of illumination in private dwellings. It was food and medicine, and ministered alike to the enjoyment of the rich and the sustenance of the poor. A few references are given as illustration: Gen. 28, 18; Ex. 27,



20; Lev. 2, 5-7; 1 Sam. 10, 1; 1 Kings 19, 16; Matt. 25, 3; Mark 6, 13.

(9) The oriental plane tree is a native of Asia, and grows to a great height. It rises with a straight,

**PLANE TREE.** smooth stem, with branches and palmated leaves, sustaining several

heads of small, close-sitting flowers.

(11) (Heb. rimmon). Deut. 8, 8. The pomegranate is a thick, bushy shrub, rising to the height of

**POMEGRANATE.** twenty to thirty feet, with woolly stem and dark green foliage and

crimson tulip-shaped flowers. It was used for its dye, and gave the name to the island of Rhodes. This beautiful shrub appears at an early date in the history of food, art and commerce. It was known as the favorite fruit in Egypt before the exodus, for the Israelites murmured because the Idumæan wilderness was no place of seed or of figs or of vines or of pomegranates (Num. 20, 5). The robe of the Jewish high priest had an embroidery of pomegranates of blue and of purple, and of scarlet round the hem thereof, and the same device appears again on the carved work of the pillars for the porch of the first temple (Ex. 28, 33; 1 Kings 7, 18-20). The tree gives its name to several cities, as Rimmon, or Ain Rimmon, En Rimmon, Spring of the Pomegranate, in the inheritance of Simeon on the south (Josh. 19, 7), and the rock Rimmon, to which the defeated Benjaminites fled (Judg. 20, 45). Saul encamped under a pomegranate

tree, which must have been near the rock of Rimmon (1 Sam. 14, 2).

(47) (Heb. chabatseleth). The desert shall rejoice and blossom as the rose (Is. 35, 1). Our rose was not known in Bible times. The rose

**ROSE.**

of the Old Testament, if a bulbous plant, as philologists contend, was represented by the narcissus and allied forms. If not bulbous, the poppy, or garden anemone, appears a highly probable claimant.

(35) (Heb. chabat seleth). I am the rose of Sharon (Song 2, 1). Scholars are pretty well agreed that the scarlet anemone is here intended, as it grows so plentifully upon the plains of Sharon.

**ROSE OF  
SHARON.**

(42) (Gk. peganon). Ye tithe mint and rue and all manner of herbs (Luke 11, 42). Rue is mentioned in the Talmud among herbs which are tithe free. See under "Anise."

**RUE.**

It is a small shrub of from two to three feet in height, with much divided leaves and yellow flowers.

(62) (Heb. kussemeth). (Is. 28, 25). Rye is essentially a northern species, and is now scarcely known in Palestine or Egypt. The Hebrew word kussemeth is translated spelt

**RYE.**

in the revised version. Spelt is hard and rough-grained wheat, bearded, but much resembling the ordinary kind. It seems to have been cultivated in Palestine from long past time, and probably in Egypt also.

(50) (Heb. karkom). Spikenard and saffron (Song

4, 14). This now comparatively neglected plant was known in the East in remote ages and brought to Europe as an exotic of value. It is chiefly imported for its bright yellow dye, though occasionally employed also in medicine. The scent was valued as much as the dye.

(6) (Heb. *shittah*). Shittim-wood. (Ex. 25, 10 ; Is. 41, 19.) Shittim-wood was the chief material employed in the construction of the frame-work and furniture of the tabernacle. Some tree is therefore denoted which grew in the desert, large enough to furnish boards of marked durability. These requirements are fully met by the Acacia of Sinai and the Jordan Valley. Mummy coffins of sycamore were clamped with acacia by the Egyptians.

(41) (Heb. *nerd*; Gk. *nardos*). Then Mary took a pound of ointment of spikenard, very costly (John 12, 3). Probably this compound, the gift of the sister of the wealthy Lazarus of Bethany to her Teacher and Lord, was among the most valuable of the many costly unguents procured by ancient nations from the East. Judas valued the quantity thus expended at some fifty dollars. The nard from which this perfume was named is the product of an Indian plant, of the tribe which furnishes our valerian. It was prized as a medicine as well as a perfume. The only other references in Scripture are Song 1, 12; 4, 13.

(28) *Stacte* (Heb. *nateph*) is the Greek translation

of the Hebrew name which signifies a drop. A plant known as liquid amber orientale, found in Cyprus and Anatolia, yields the officinal storax or stacte. This species grows in Palestine, but is considered not to be truly native there. Take unto thee sweet spices, stacte and onycha and galbanum (Ex. 30, 34). Onycha is generally supposed to be the covering of the mouth of a species of mollusk living in eastern seas, and so not a plant at all. The shells are pounded and mixed with aromatic substances.

(65) Sweet Cane. (Heb. kaneh ; Gk. kalamos). Take of sweet calamus 250 shekels (Ex. 30, 23). The

**SWEET CANE.** word calamus is the ordinary term for reed, or cane, but its specific character and application are indicated by the context. It is mentioned in Song 4, 14 ; Is. 43, 24 ; Jer. 6, 20 ; Ez. 17, 19. The calamus was aromatic, and the sweetness was of odor and not of taste.

(3) (Gk. sukomoron). (1 Kings 10, 27). This tree is a true fig, and has no natural alliance with the

**SYCAMORE.** sycamore of Europe and America, which belongs to an order that is not represented in Palestine. In flowers and foliage it closely resembles the common fig, but grows to a greater size, sometimes reaching a height of thirty or forty feet and a diameter of twenty. Solomon, in his years of wealth and prosperity, made cedar timber as common as sycamore. Like the statelier palm, the sycamore has almost disappeared from the city of Zachaeus the publican. An aged specimen grows near the

Pool of Siloam at Jerusalem, and is said to mark the place of Isaiah's martyrdom.

(64) (Gk. *zizania*). (Matt. 13, 25). This plant is the darnel, which was known to the ancients under

**TARES.**

the Greek name of (*zizania*) and the Latin one of *lolium*. Virgil speaks of unlucky darnel, and groups it with thistles, thorns and burs, among the enemies of the husbandman. Tares are used as an illustration of the nature and the effects of sin. The seeds are hard to kill, and spring up after many years, on the occasion of an unusually wet season. They often produce convulsions if eaten. The roots strike so deep, and the color is so like that of the wheat, that it is difficult to make a separation before harvest.

(53) (Heb. *choach*; Gk. *tribolos*). Do men gather grapes of thorns or figs of thistles (Matt. 7, 16)? In

**THISTLE.**

the present neglected state of the once well-cultivated land of Israel, the thistles are as extensively represented as the various kinds of thorn and brier. They abound in all forms and colors in the inland plains and valleys, and overgrow the maritime plain of Sharon. Thistle-like plants appear to be expressly mentioned, each time in association with thorns. Thorns also and thistles, shall it bring forth to thee (Gen. 3, 18); the thorn and the thistle shall come up on their altars (Hos. 10, 8); that which beareth briers and thorns is rejected (Heb. 6, 8); also in the passage above quoted from the sermon on the mount.



(59) (Gk. thumon). The name means offering or incense, perhaps it was so named because of its sweet smell. It is used to give a relish to seasoning and soups.

**THYME.**

(7) (Heb. elah). (Is. 6, 13). A common tree in Palestine, the source of turpentine. A single tree yields about ten ounces. The Valley of Elah is the Terebinth Vale.

**TEIL.**

(16) (Heb. gephen ; Gk. ampelos). (Psalm 80, 8). If the olive be the most abundant and characteristic tree of Palestine, the vine has been from ancient days the chief type of Israel and of Israel's inheritance. On coins and sculptured monuments, on temples and tombs, in the writings of prophets and psalmists, and in the teachings of Him who was emphatically the true vine, this lowly but fruitful shrub is interwoven with the thought and history of the chosen people. It is first mentioned in connection with Ararat, its primitive habitat, where, as we are informed, the patriarch Noah planted a vineyard (Gen. 9, 20). We next read of the vine as a familiarly-known and cultivated plant in Egypt, as illustrated in the dream of Pharaoh's chief butler (Gen. 40), and of the destruction of the Egyptian vineyards by hail storms (Ps. 78, 47). The Valley of Eshcol (Grape-cluster) yielded the huge samples of grapes carried to Moses by the spies, and received its name from the circumstance (Num. 32, 9). The Valley of Sorek, meaning vineyard in the Philistine Plain, was similarly named (Judg. 14, 5). No less than five of the para-

**VINE.**

bles of the great teacher relate to vines and their culture. Equally significant is it to note that about a dozen words are found in the Hebrew to denote this plant and its uses.

(15) (Heb. *hegoz*). Song 6, 11. The walnut is too familiar an object to need description, either of its general appearance or of the nature and value of its fruit or timber.

**WALNUT.**

It is widely diffused from the Himalayas through China, Persia, Northern Palestine, and the southern and central parts of Europe. It would seem that Solomon planted these fine trees in his gardens near Jerusalem. At the present time the walnut is cultivated in all the glens and lower slopes of Lebanon and Hermon. It grows still in different spots in Galilee.

(60) (Heb. *chittah*). (Ps. 81, 16). We meet with the mention of wheat in some of the earliest pages of sacred history. The eldest son of

**WHEAT.**

Jacob went out in the days of wheat harvest (Gen. 30, 14); but years before this Isaac had sown in the land of Gerar in the southwest, and reaped a hundred fold, and had included in the blessing bestowed on the disguised Jacob plenty of corn and wine (Gen. 26, 12; 27, 28). At a still earlier epoch, Egypt was renowned for her superabundant produce of grain—enough to support her own teeming population and to meet the wants of other countries, when their own supplies were inadequate (Gen. 12, 10). Less extensive, but not less valuable, were the wheat fields which overspread the Syrian plains; from

Philistia on the western seaboard to the far-stretching land beyond the eastern hills, the Belka of the modern Arabs; and from Cœle Syria beyond Lebanon to the south country, whither the patriarch more than once went down from the hills of Judah. The wheat grown in Palestine now, and probably in Bible days, does not differ from the species with which we are acquainted.

(17) (Heb. ereb). (Is. 44, 4). Several species occur along the Jordan and the Arnon. From its boughs booths were constructed at the Feast of Tabernacles (Lev. 23, 40).

**WILLOW.**

In Ps. 137, 2, the weeping willow is meant, and it has received the botanical name of *Babylonica*.

(Heb. laanah; Gk. *apsinthos*). Behold, I will feed them with wormwood (Jer. 23, 15). Wormwood and gall are, in scripture, the types of bitterness, the bitterness of affliction, remorse and punitive suffering. The Israelites were warned by Moses against secret idolatry, as a root that beareth gall and wormwood (Deut. 29, 18).

**WORMWOOD.**

The prophet (Jer. 9, 15) is commissioned to say: Behold I will feed them, even this people, with wormwood; and this is repeated in a subsequent chapter. The same prophet bewails the fulfillment of these predictions in the desolation which followed the capture of Jerusalem by the Babylonians. He hath filled me with bitterness, He hath made me drunken with wormwood; mine affliction and my misery, the wormwood and the gall (Lam. 3, 15-19).

## CHAPTER XX.

### THE ANIMALS OF THE BIBLE.

IN THE domain of the animal kingdom, we find in the Bible, in metaphor and parable, the mention of all the principal beasts known to the Israelites. We do not find, however, the names of any foreign or imaginary animals. Thus their poetry has always the force and the precision of personal knowledge. Scientific observation and investigation have confirmed in the minutest particulars the fidelity of the descriptions of the Old Testament. I know of but two exceptions to this statement of scientific accuracy of Bible descriptions. On the one hand, the case of supernatural manifestations, as that of the serpent in Paradise, or the ass of Baalam; and, secondly, the plain language of parable or of fable, when wild animals are mentioned by name; the lion, panther, bear, wolf or eagle. The finest descriptions are no doubt those of the Book of Job.

(70) (Heb. akshub). Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels so that his rider shall fall back-

#### ADDER.

wards. (Gen. 49, 17). Horses, aware of its nature, are said to be in terror of the *Viper Cerastes*, or horned adder, and cannot be induced to proceed once they have detected the concealed weapon, for its bite is most deadly.

It derives the name of horned from the presence of two protuberances, one over each eye. It is of grayish tint, about a foot long, and very active. In two passages in the Psalms, adder is the translation of the Hebrew *pethon*, with asp appended in the margin. Everywhere when *pethon* occurs it is translated as asp (see asp). In another passage in the Psalms, adder's poison is under their lips (Ps. 140, 3); the word is the rendering of the Hebrew *akshub*, which has been derived from a verb signifying to bend back on itself, and may refer to any of the poisonous serpents, as they all have the habit of bending back before striking. In Prov. 23, 32, the word adder is the rendering of the Hebrew *psiphoni*, which is given as cockatrice in other places where it occurs. (See cockatrice.)

(72) (Heb. *nemalah*). Go to the ant, thou sluggard, consider her ways, and be wise (Prov. 6, 6).

#### ANT.

The ant is mentioned in only one other place: Prov. 30, 25. Ants of different sorts are exceedingly abundant in all parts of Palestine, and in the desert regions, from the Dead Sea to Sinai; they are the reverse of dormant in winter.

(19) (Heb. *yachmur*). (Deut. 14, 5). The Hebrew word appears to refer to the *Antelope Bubalis*, known to the Arabs as the wild ox, and living in small herds. No doubt it was much commoner formerly than at present. It is also

#### ANTELOPE.



mentioned as being part of the daily supply for King Solomon's table (1 Kings 4, 23).

(28) Once in three years came the navy of Tarshish, bringing gold and silver and ivory and apes and peacocks (2 Chron. 9, 21). Animals

**APE.**

of this class have been at all times favorites in captivity. More than one kind of monkey, natives of the country around and south of the Red Sea, have been found figured upon Egyptian monuments. Their mummies have also been discovered, and there is no doubt that they were held in some degree sacred in ancient Egypt, as they are to this day among the Hindus.

(16) The Argali is a species of wild sheep remarkable for its large horns. It inhabits the mountains of Central Asia. The bearded argali

**ARGALI.**

is the "Aoudad;" the name is also applied to the big-horned sheep of the Rocky Mountains.

(Heb. pethen). Their wine is the poison of dragons and the cruel venom of asps (Deut. 32, 33); another allusion to its poisonous

**ASP.**

venom is found in Job 20, 14-16. It is the gall of asps within him. Isaiah (Is. 11, 8) alludes to the holes it resides in. Ps. 58, 4-5 alludes to its being one which serpent-charmers practice their skill upon. Further, it is spoken of as the deaf adder, which probably signifies that sometimes it was refractory. The asp of the ancients was no doubt the Egyptian cobra. It conceals itself in holes, in walls, ruins,

cellars, or under logs of wood. Its poison is most deadly and produces rapid paralysis of the nerves.

9. (Heb. chamor). Issachar is a strong ass, couching down between two burdens. The ass is mentioned

**ASS.** upwards of fifty times in the Bible, and from its having been selected

as the animal on which it pleased our Saviour to enter Jerusalem, it carries with it in some respects a higher degree of interest than any other. Deborah and Barak addressed the mighty ones in Israel as *ye that ride on white asses* (Judges 5, 10). Amongst the Jews the most honorable persons rode on asses, and they were also used for all purposes of agriculture and of carrying burdens. Abraham went on his ass from Beersheba to Mount Moriah (Gen. 22, 3). Several of the Judges and their families are spoken of as mounted on asses as a mark of distinction (Judg. 10, 4; 12, 14). Asses were accounted valuable possessions, and herds of them are numerated amongst the flocks of the patriarchs (Gen. 12, 16; 24, 35; 30, 43).

**WILD ASS.** (10) The wildness of the colt of the wild ass is proverbial in Job 11, 12.

We read in Daniel (Dan. 5, 21) that Nebuchadnezzar dwelt with the wild ass.

(4) (Heb. tachash). I clothed thee with broidered work and shod thee with badger skin. Badger

**BADGER.** is several times used in Scripture as the translation of the Hebrew word

tachash. It is used always in connection with the term *oroth*, signifying skins, and is spoken of as being

the material employed in covering the tabernacle and the vessels used in connection with it in the wilderness (Ex. 25, 5 ; 26, 14 ; Num. 4). In Ezekiel, 16, 10, it is mentioned as having been employed for making sandals for Jewish women.

(39) (Heb. atalleph). In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to wor-

**BAT.**

ship, to the moles and to the bats (Is. 2, 20). The bat is spoken of as one of the fowls that may not be eaten in Deut. 14, 18, and Lev. 11, 19. Being winged, it was no doubt included amongst fowls, although a mammal. The subsequent verse of Leviticus classes it amongst fowls that creep, going upon all fours. Seventeen species have been enumerated from Palestine, and no doubt more will be discovered.

(3) (Heb. dob). And there came a lion and a bear and took a lamb out of the flock (1 Sam. 17, 34).

From the frequent mention of the

**BEAR.**

bear in Scripture, and its occurrence in Central Palestine being apparently nothing unusual, we learn that it must have been, like several other larger wild animals, common where it is now very rare or hardly known. David (1 Sam. 17, 24) tells us that he had to defend his flock against the bear as well as the lion ; and, further, in 2 Kings 2, 24, it is narrated that there came forth two she-bears out of the wood and tare forty and two of them, when the children of Bethel mocked at Elijah in the way between Jericho

and Bethel. A characteristic of the bear used as a simile several times in the Scriptures is its ferocity when deprived of its young (Prov. 17, 12; 2 Sam. 17, 8; Hosea 13, 8).

(72) (Heb. *deborah*). They compassed me about like bees (Ps. 118, 12). Bees are mentioned directly

**BEE.**

only four times in Scripture, but honey is spoken of as an abundant and favorite article of food amongst the people of Palestine. In two of the passages where bees are mentioned they are spoken of as the natural enemy to man (Deut. 1, 44; Judges 14, 8). When Samson rent the young lion and returned after a time, he found there was a swarm of bees and honey in the carcass. There is nothing impossible in this occurrence. In the extreme dry heat of summer in this climate a very short time will suffice to dry up a carcass so completely that the cavity of the body might serve for such a purpose.

(72) (Heb. *chargol*). Even these of them ye may eat; the beetle after his kind (Lev. 11,

**BEETLE.**

22). The revised version translates the Hebrew word *chargol* more correctly as cricket. Crickets are abundant in Palestine, both in number and variety.

(23) (Heb. *behemoth*). Behold now behemoth, which I have made with thee; he eateth grass as an ox (Job 40, 15). This vigorous por-

**BEHEMOTH.**

trait supplied us in Job is that of the river-horse, or hippopotamus. This word is translated

in several passages in the Bible, either as domestic cattle or any large quadruped, as in Gen. 6, 7; Ex. 9, 25; Lev. 11, 2; 1 Kings 4, 33. In other places it denotes horses, mules, or other "beasts of burden," as in 1 Kings 18, 5; Neh. 2, 12. But in the Book of Job the word is left untranslated, since it is evidently descriptive of a particular animal.

(62) (Heb. kippod). I will also make it a possession for the bittern and pools of water (Is. 14, 23).

#### **BITTERN.**

There are two species of bittern in Palestine and Egypt. The little bitterns are of rather rare occurrence in Egypt, but the larger species is plentiful. Both these species occur occasionally in England.

(24) (Heb. chazir). The boar out of the wood doth waste it, and the wild beasts of the field doth devour it (Psalms 80, 13). The wild boar

#### **BOAR.**

is found in the woods of Mount Tabor and along the coverts by the Jordan from Genesaret to the Dead Sea. At the present time the hog is never met with in the Holy Land.

(13) (Heb. teo). Thy sons have fainted; they lie at the head of the streets as a wild bull in a net (Is.

51, 20). The wild bull is men-

#### **BULL.**

tioned among the clean animals in Deut. 14, 5. The animal meant is probably, from the context, one of the antelope class. It was evidently a wild, untamable beast, and it is possible that the oryx may have been intended. It is said to be found in the Belka and in the Hauran.



(21) (Heb. gamal). The same John had his raiment of camel's hair (Matt. 3, 4).

**CAMEL.**

Camels were used for riding or as beasts of burden. The camel is not bitted, but guided by a string attached to a noose, fitted tightly around the nose.

(29) (Heb. shathan). The conies are but a feeble folk, yet they make their houses in the rocks (Prov. 30, 26). The coney was forbidden

**CONEY.**

food to the Israelites; Because he cheweth the cud but divideth not the hoof, he is unclean (Lev. 11, 5; Deut. 14, 7).

(59) (Heb. shalak). Ye shall have in abomination the little owl and the cormorant and the great owl (Deut. 14, 17). The term shalak

**CORMORANT.**

implies a plunging bird, perhaps the tern or the gannet.

(64) (Heb. sus). Like a crane or a swallow so did I chatter (Is. 38, 14). The migration of the crane is alluded to by the prophet Jeremiah.

**CRANE.**

It spends its winter in Northern Africa, and eastwards, in warm, temperate climates, as far as China. In Southern Palestine it is a winter resident, remaining on into the spring, but it is not known to nest there. The melodious mysterious note of the crane is very unaptly rendered "chatter." The crane is the largest bird now to be met with in Palestine. Its whole length is fully forty feet.

(51) (Heb. shachaph). The cuckoo is amongst

the birds forbidden for food (Lev. 11, 16; Deut. 14, 15).

**CUCKOO.**

The cuckoo is a common summer visitant in Palestine. It has a very wide range through all Europe and Asia.

(18) (Heb. yachmur). The deer was a common animal of chase by the ancient Egyptians,

**DEER.**

and its venison was apparently much prized.

(7) (Heb. keleb). Is thy servant a dog that he should do this thing? (2 Kings 8, 13.) Amongst the

**DOG.**

Jews dogs were declared unclean and regarded with contempt. A living dog is better than a dead lion (Eccl. 9, 4). Nowhere in the Scripture is the dog mentioned with anything except disparagement or contempt.

(41) (Heb. neshar). Wheresoever the carcass is there will the eagles be gathered together (Matt. 24,

**EAGLE.**

28). The term neshar is invariably translated eagle in the Bible. In some of the passages where it occurs it is obvious that the eagle of the Bible translators may be more specifically rendered vulture, or griffon vulture. In Micah 1, 16, Make thee bald and poll thee for the children of thy delight; enlarge thy baldness as the eagle, can only refer to the vulture, which is devoid of true feathers on the head and neck. Again, in Jer. 49, 16, and in Job 39, 27-30, the eagle is referred to as holding the highest elevations of cliffs for its nesting-place, and this is especially a characteristic of the griffon vulture.

The strength of the eagle and its swiftness are noticed. He shall come as an eagle against the house of the Lord (Hosea 8, 1); swifter than the eagles of the heaven (Lam. 4, 19); as swift as the eagle flieth (Deut. 28, 49); and in the parable of the two eagles and the vine, in Ez. 17, the great eagle with great wings is symbolical of power.

**GIER-EAGLE.** (42) And the swan and the pelican and the gier-eagle (Lev. 11, 18).

This bird referred to as unclean was probably the Egyptian vulture.

(11) The ivory house of Ahab (1 Kings 22, 39). The elephant is nowhere mentioned in the Bible,

**ELEPHANT.** except perhaps indirectly in one of the names for ivory, which is often spoken of and was much in use amongst the wealthy. Ivory was used for inlaying and veneering beds (Amos 6, 4), and other pieces of ornamental furniture, as in the boats of the Phœnicians (Ez. 27, 6). The first mention of ivory amongst the Jews is in David's time; all thy garments smell of myrrh and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad (Ps. 45, 8). Palaces here means some sort of boxes or chests, inlaid and veneered with ivory, in which, amongst the rich, robes were stored with perfumes. Ivory is only once mentioned in the New Testament, in Rev. 18, 12.

(68) Cast an hook and take up the fish that first cometh up (Matt. 17, 27). Although fishes are frequently spoken of in various parts of the Holy Scrip-

ture, we find no reference anywhere to a distinction of species, even in places where something like a systematic enumeration of animals is intended. They are referred to as a group in various places, as in Gen. 9, 2; Ex. 20, 4; Deut. 4, 8; 1 Kings 4, 33. The closest approach to anything of a descriptive nature is in the division into those that are clean and unclean. These shall ye eat of all that is in the water; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, these shall ye eat (Lev. 11, 9-11). The Hebrews appear to have been utterly indifferent to specific characters among fish. This is the more strange when we recollect that Jerusalem was supplied with a fish market (2 Chron. 31, 14; Neh. 3, 3; Zeph. 1, 10), and that there are numerous references to the catching of fish in the Old Testament. At all times, too, the Jews attached great importance to the fishery of the Sea of Galilee. Jerusalem, however, appears to have derived its supplies from the Mediterranean (Ez. 47, 10). The Israelites must, moreover, have become familiar with fishing and all its branches when in Egypt (Num. 11, 4), where the Nile and all its affluents, and the lakes and canals abound in fish, perhaps more than any waters in the world. In Matt. 12, 40, Jonah's fish is called a whale. In Jonah it is simply called a great fish. The word *ketos* in the New Testament means any sea-monster, and not necessarily that which we call a whale. As the whole episode is, however, to be regarded as supernatural, and the creature may have

been due to divine intervention, it is unnecessary here to speculate upon it.

(Heb. parosh). After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea (1 Sam. 24, 14)?

**FLEA.**

The flea is twice mentioned in the Bible, in both cases in the first book of Samuel. The abundance of fleas in the Holy Land is sometimes a very serious annoyance to travelers. They congregate especially about the camping-ground of Bedouins, and it is prudent to give such localities a wide berth when pitching tents.

(Heb. arob). He sent divers sorts of flies among them which devoured them (Ps. 78, 45). The word fly is a translation of two Hebrew words.

**FLY.**

The first of these, arob, is a term used to designate the swarm of flies sent as a plague upon Pharaoh (Ex. 8, 21-31), and again, when referring to this visitation in Ps. 78, 45 and Ps. 105, 31. Owing to the softness of the skin in the warm climate the house-fly of Egypt is soon able to effect a penetration in the tender parts, such as the corner of the eyes, and the vulnerable point speedily becomes a throbbing mass of these abominable insects, who are thus enabled to suck the blood and produce festering sores. The other term meaning fly is zebub. It occurs in Eccl. 10, 1; dead flies cause the ointment of the apothecary to send forth a stinking savor; and here the term is probably generically used for the swarms of flies, which speedily cause corruption and pollution



in anything capable of being attacked by them in the East. Against this pest the Phœnicians invoked the aid of their deity—Baalzebub, the god of Ekron, the lord of the fly.

(56) (Heb. oph). Every winged fowl after his kind (Gen. 1, 21). There are several words so trans-

**FOWL.**

lated in the Bible ; oph is the commonest Hebrew term, and this is used collectively for all kinds of birds, as flying things. In the New Testament the word so translated is also of general signification, including birds of all sorts.

(6) (Heb. shual). Go ye and tell that fox (Luke 13, 31). There are two varieties of fox found in Palestine. In the southern and central

**FOX.**

parts the Egyptian fox is the common species. It is very like our own fox, but a little smaller, and resembles it exactly in habits. In the northern parts of the country another variety, the tawny fox, is met with. It also closely resembles our fox, but is larger and of a lighter color, with a finer fur. In Ez. 13, 4, the false prophets are likened in their cunning to this animal. It is most probable that jackals were the animals turned loose by Samson in pairs (Judg. 15, 4) amongst the standing corn of the Philistines, with firebrands tied to their tails. It would be absolutely impossible that any such stratagem should succeed with foxes, who would inevitably pull in opposite directions, no matter how long a line might be given to the brand drawn by each couple.

(71) (Heb. tsephar). Their land brought forth

frogs in abundance in the chambers of their kings

(Ps. 105, 30). In Rev. 16, 13, un-

**FROG.**

clean spirits are spoken of as being

in the likeness of frogs which came out of the mouth of the dragon. There is only one species of true frog in Bible lands; this is the edible frog; they fill the air at night with their deafening croaking, in those places where there is sufficient marshy ground, as at the end of the Dead Sea, near Beersheba.

(Gk. *konops*). Ye blind guides which strain at a gnat and swallow a camel (Matt. 23, 24). The revised

version reads: Strain out the gnat,

**GNAT.**

the idea being that in hot countries

small insects often get into the wine bottles and glasses, which would then require to be carefully strained. But this minuteness of detail, which detracts from the generality of the sense, in which the metaphor is used, appears rather to vitiate the simple directness of the proverb. The obvious signification is generally the best. The idea is that of making an effort or straining at the act of swallowing small things, but none whatever over the more weighty and important considerations. It is needless to endeavor to determine any particular insect by this term. It is used to express the smallest familiar living thing in contrast with the largest. Insects such as we call gnats are very abundant in Palestine, especially in damp places, and it is not improbable that the commonest of these, the mosquito, may have been suggested to the minds of the hearers.

(25) (Heb. ez). And he made curtains of goat's hair for the tent over the tabernacle (Ex. 36, 14).

#### GOAT.

Between goats and sheep there are many intermediate species; goats are bearded and sheep are not, while in the former the horns are usually flattened from side to side, rough or annulated in front, and arched backwards. In sheep the horns are more cylindrical, with a lateral bend and downward curl and often twisted in cork-screw fashion. The goat was the animal selected on the day of solemn expiation to be set at liberty, as "Azazel" or the scape-goat. The same shepherd who looks after the sheep also herds the goats, and they mingle in their pursuit of food. At night, or when being driven, they keep apart in separate droves. The skin of the goat is used in making bottles that are in use everywhere for holding wine or water. They can be patched and mended to any extent, when worn out. Many references to these bottles occur in Scripture (Josh. 9, 4; Ps. 119, 83). A pillow of goats' hair is spoken of in 1 Sam. 19, 13.

#### WILD GOAT.

(15) The wild goat is spoken of in 1 Sam. 24, 2, and in Job 39, 1, and in Ps. 104, 18.

(31) (Heb. arnebeth). And the hare, because he cheweth the cud, but divideth not the hoof, he is unclean unto you (Lev. 11, 6). There

#### HARE.

are several varieties of hare in Palestine, if we include the Sinaitic confines. It is an extraordinarily active and swift little creature, but

exceedingly stupid, in allowing itself to be shot by those most clumsy gunners, the Bedouins. The rabbit, which is a species of the hare tribe, is not found in Palestine.

(46) (Heb. nets). Doth the hawk fly by thy wisdom and stretch her wings toward the south (Job 39, 26)? The hawk is mentioned as an

**HAWK.**

abomination among fowls, and not to be eaten, in Lev. 11, 16.

(63) (Heb. Anaphah). The heron is amongst the unclean birds mentioned in Lev. 11,

**HERON.**

19. Seven or eight species have been proposed, none of them being better than merely conjectural.

(72) (Heb. tsirah). I will send hornets before thee, which shall drive out the Hivite (Ex. 23, 28).

**HORNET.**

Hornets are abundant in Palestine, and no doubt they were so in former times. In Joshua 15, 3, is mentioned a city of Judah named Zoreah, or Place of the Hornets. Hornets are fond of flitting about wells and gardens, and sometimes fight with one another with great determination.

(8) (Heb. sus). The horse and his rider hath he thrown into the sea. (Ex. 15, 21). The horse is

**HORSES.**

rarely spoken of in the Bible, except in regard to his usefulness in war. Solomon was the first to regularly establish a considerable cavalry force, and he imported them largely from Egyptian sources (1 Kings 10, 26; 2 Chron, 9, 28). With reference to their equipment the bit and

bridle are frequently mentioned (Ps. 32, 9; 2 Kings 19, 28; Prov. 26, 3). The bridle was placed over the the nose of the animal (Is. 30, 28). In Zech. 14, 20, we read that there shall be upon the bells of the horses holiness unto the Lord. The Bible makes mention of horses in connection with traffic (Gen. 47, 17); horse fairs (Ez. 27, 14; Rev. 18, 13); training (Prov. 21, 31); guiding by bit and bridle (Ps. 32, 9; Jas. 3, 3); whips (Prov. 26, 3); protection by armor (Jer. 46, 4); diseases (Zech. 12, 4); plague (Zech. 14, 15); murrain (Ex. 9, 3); serpents' bite (Gen. 49, 17); in battle (Jer. 51, 21; Haggai 2, 22); used in cavalry (Ex. 14, 9; 1 Sam. 13, 5); with chariots (Micah 1, 13; Zech. 6, 2); burdens (Ezra 2, 66; Neh. 7, 68); in hunting (Job 39, 18); for riding by kings (Esther 6, 8-11; Ez. 23, 23); dedication to sun by idolaters (2 Kings 23, 11).

(37) (Heb. tsabua). And another company turned to the way of the border that looketh to the valley of

#### HYENA.

Zeboim (hyenas) toward the wilderness (1 Sam. 13, 18). The hyena is not actually mentioned anywhere in the Bible but the word tsabua, in Jer. 12, 9, translated speckled bird, probably refers to the hyena. Some think that the hyena is also mentioned in Is. 13, 21. The hyena is now rare in Palestine, though in early days it was probably far more common. The hyena is not feared as a dangerous animal, for, although very powerful, it will rarely, unless wounded, or brought to bay, attack men, or indeed any healthy animal.

(38) (Heb. shual). Jackals feed upon carrion;



they are no doubt intended in Ps. 63, 10. Also in Judg. 15, 4, it is most probable that jackals were the animals turned loose by Samson amongst the standing corn of the Philistines with firebrands tied to their tails; since they usually go in droves, while foxes run singly.

**JACKALS.**

(30) (Arab, yarbu). The jerboa is any small jumping rodent of the genus *dipus*.

**JERBOA.**

The jerboas have very long hind legs and a long tail.

(45) (Heb. ayyah). The kite, after his kind, is accounted unclean in Lev. 11, 14. There are two

**KITE.**

common species of kite in Palestine —the red kite and the black kite. The kite feeds on mice, reptiles and smaller birds. It is also very expert in capturing fish, darting into the water for them from a great height. In its flight it sweeps around in wide circles, screwing its way upwards till it becomes a mere speck.

(50) (Heb. dukiphath). (Unclean). In all probability the bird intended is the hoopoe, a beautiful bird,

**LAPWING.**

well known in the south of Europe, but leading a very unclean life. It has a tall crest, its plumage is boldly barred with white, and its movements are rather quaint and grotesque than dignified. It is about the size of a thrush. In consequence of its odd manner of strutting and bowing and of elevating and depressing its crest, its strange cry and affected fashion of walking, its boldly marked appearance, and, above all, its familiarity with

man, the hoopoe has attracted to itself much popular superstition. The Arabs call it the doctor, believing it to possess marvelous medicinal qualities, and they use its head in all charms and incantations.

(2) (Heb. namer). Can the Ethiopian change his skin or the leopard his spots (Jer. 13, 23)? The

**LEOPARD.** leopard is mentioned in Scripture in seven passages in the Old Testament and one in the New. The leopard of Palestine is now very rare, but is still seen occasionally in Lebanon (Song 4, 8). It must have been common in Bible times. It is described in the Bible as spotted (Jer. 13, 23; Num. 32, 3); fierce and cruel (Jer. 5, 6); swift (Hab. 1, 8), and lying in wait for prey (Jer. 5, 6; Hosea 13, 7); the waters of Nimrah mean fountain of the lepers (Is. 15, 6; Jer. 48, 34). It illustrates the Macedonian empire (Dan. 7, 6); also Anti-Christ (Rev. 13, 2).

(69) (Heb. leviathan). There go the ships; there is that leviathan, whom thou hast made to play therein

(Ps. 104, 26). This word occurs **CROCODILE.** five times in the Bible. In the remaining passages—Ps. 74, 14; Is. 27, 1; Job 41, 1—the leviathan is undoubtedly the crocodile. The crocodile was regarded as sacred by the Egyptians.

(1) (Heb. aryeh). Behold the lion of the tribe of Judah, the root of David, hath prevailed (Rev. 5, 5).

**LION.** The lion is mentioned about 130 times in scripture, more frequently than any other beast, excepting domesticated animals.

The lion is no longer an inhabitant of Palestine. Lions are stated to have lingered in Palestine till about the time of the Crusades. Its well-known characteristics are wonderful strength (Judg. 14, 8); activity (Deut. 33, 22); courage (2 Sam. 17, 10); fearlessness of men (Is. 31, 4; Nah. 2, 11); ferociousness (Job 10, 16; 28, 8); voraciousness (Ps. 17, 12); majesty (Prov. 30, 29); lurks for prey (Ps. 10, 9); roars when hunting (Ps. 104, 21; Is. 31, 4); rends its prey (Deut. 33, 20; Ps. 7, 2); carries prey to den (Nah. 2, 12); conceals itself by day (Ps. 104, 22); often perishes for lack of food (Job 4, 11); inhabits forests (Jer. 5, 6); thickets (Jer. 4, 7); it inhabits mountains (Song 4, 8), and deserts (Is. 30, 6). The following are some of the Bible incidents concerning the lion: Attacks sheep-folds (1 Sam. 17, 34; Amos 3, 12; Micah 5, 8). Attacks men (1 Kings 13, 24; 20, 36); very often criminals were cast to them (Dan. 6, 7, 15, 24); Samson slays one (Judg. 14, 5-6); David also (1 Sam. 17, 35); swarms of bees were found in a carcase (Judg. 14, 8); a disobedient prophet was slain by one (1 Kings 13, 24); the lion illustrates Israel (Num. 24, 9); Judah (Gen. 49, 9); Gad (Deut. 33, 20); God perfecting His church (Is. 31, 4); God executing judgment (Is. 38, 13; Lam. 3, 10; Hosea 5, 14; 13, 8); boldness of the saints (Prov. 28, 1); courage of brave men (2 Sam. 1, 23; 23, 20); of cruel enemies (Is. 5, 29; Jer. 49, 19; 51, 38); of persecutors (Ps. 22, 13; 2 Tim. 4, 17); of imaginary fears of the slothful (Prov. 22, 13; 26, 13); of a king's wrath (Prov. 19, 12; 20, 2); there is one

terrible lion that visits every land (1 Pet. 5, 8); God, who delivered David, can alone deliver us from this cruel enemy (1 Sam. 17, 37); there is much of the old lion in the unrenewed heart, but divine grace can change the most savage nature (Is. 11, 7; 65, 25).

(72) (Heb. *arbeh*). If I command locusts to devour the land (2 Chron. 7, 13). In Leviticus locusts are

**LOCUST.** permitted as food, and it is well known that they were and are still

eaten in the east. In some places they are esteemed a great delicacy; there are various ways of dressing them. Sometimes they are boiled; sometimes ground and pounded and made into cakes with flour; sometimes they are smoked or roasted or fried or stewed in butter. The description of the visitation of locusts is highly poetical in the prophet Joel (2, 2-7). Other Bible descriptions speak of their great numbers (Ex. 10, 15; Judg. 6, 5; 7, 12; Jer. 46, 23; Joel 2, 10; Nah. 3, 15); their voracity (Ex. 10, 12-15; Deut. 28, 38; Ps. 78, 46; 105, 34; Is. 33, 4; Joel 1, 4, 7, 12; 2, 3). They are like horses (Rev. 9, 7); they have no leader (Prov. 30, 27). In this, unlike some creatures, as the bee, they seem to move under the guidance of one common instinct. They enter houses and destroy wood-work (Ex. 10, 6). They are destroyed by the sea (Ex. 10, 19); do not fly in the night (Nah. 3, 17); when dead they taint the air (Joel 2, 20); they are used as food (Lev. 11, 21; Matt. 3, 4; Mark 1, 6).

Mole. (See Rat.)

(Heb. ash.) Your riches are corrupted and your garments are moth-eaten (Jas. 5, 2). Almost every mention of the moth in Scripture has reference to its destructiveness, and there is, therefore, reason to suppose that the clothes moths are referred to (Job 4, 18, 19; Is. 50, 9).

**MOTH.**

(34) (Heb. akbar). The mouse is mentioned in three distinct passages in the Bible. It is forbidden as food (Lev. 11, 29). In 1 Sam. 6, mice and emerods were sent as a plague upon the Philistines to warn them to send back the ark to the Israelites. Again, in Is. 66, 17, the eating of the mouse is referred to with horror. There is no lack of mice in Palestine.

**MOUSE.**

(35) (Heb. pered). Mules are not mentioned in the Bible till the time of David, after the introduction of horses. After this they are commonly spoken of and soon become the ordinary riding animal of persons of rank. In 2 Sam. 13, 29, the word pered first occurs, and in 1 Kings 1, 33, David orders that his son Solomon shall be brought down to Gihon upon the king's own mule. Thus the mule was the animal of state. Solomon probably imported his mules from Egypt, since there is an express injunction against the breeding of mules in Lev. 19, 19. On their return from Babylon the Israelites brought with them 245 mules (Ezra 2, 66). In Isaiah's time (Is. 66, 20) we read that mules were commonly employed for riding by persons of high position, and they are spoken of as a part of Ahab's royal

**MULE.**



stud (1 Kings 18, 5). A mule's burden of earth is spoken of in 2 Kings 5, 17.

(49) (Heb. tachmas). This word occurs only in the list of birds forbidden for food

**NIGHT HAWK.** (Lev. 11, 16). It is derived from a root signifying to scratch the face. It is probable that a kind of owl was meant.

(44) (Heb. azniyyah). The osprey occurs only in the list of forbidden birds in Lev.

**OSPREY.** 11, 3, 13. This is not a common species in Palestine, and is chiefly found in the north.

(40) (Heb. peres). This word signifies the breaker, and the Latin term ossifrage, employed in Lev. 11, 15, which signifies bone-breakers, is a good rendering of the word.

**OSSIFRAGE.**

(61) (Heb. yaanah), meaning vociferation. The daughter of my people is become cruel, like ostriches in the wilderness (Lam. 4, 3). The

**OSTRICH.** cry of the ostrich is described as being a mournful kind of roar, like that of a lion, and also uttered at night. It is noted for the beauty of its plumes, and its reputed habit of laying its eggs in the sand to be hatched by the sun. Its stupidity is perhaps more fancied than real. The speed of the ostrich has been estimated at twenty-five miles an hour; its stride reaches twenty-five feet.

(47) (Heb. bath-hayyanah, also yanshuph). The owl also and the raven, shall dwell

**OWL.** in it (Is. 34, 11). The owl is known by the name Boomeh amongst the Arabs, and is

a great favorite with them, being regarded as a lucky species, and one friendly to man.

(12) (Heb. *shor*). In consequence of its great use in all farming operations, the ox was the most important animal in the domestic economy of the ancient Israelites. They were

**ox.**

used for plowing (Deut. 22, 10; 1 Kings 19, 19); for threshing (Deut. 25, 4; Hosea 10, 11); also for draught purposes (Num. 7, 3); for food (Deut. 14, 4); as beasts of burden (1 Chron. 12, 40); for sacrifices (Gen. 15, 9); they were protected by a strict code of laws; thou shalt not muzzle the ox when he treadeth out the corn (Deut. 25, 4; Ex. 23, 12); Solomon offered a sacrifice of 220,000 oxen (1 Kings 8, 63) at the dedication of the temple; its management needed great care (Prov. 27, 23); under herdsmen (Gen. 13, 7; 1 Sam. 21, 7); who used a goad (Judges 3, 31); fed them on the hills (Is. 7, 25); in valleys (1 Chron. 27, 29; Is. 65, 10); in stalls (Hab. 3, 17); we are told of their value to the patriarchs (Gen. 13, 2-5; 26, 14; Job 1, 3); to Israel in Egypt (Gen. 50, 8; Ex. 10, 9; 12, 32); to the Jews (Num. 32, 4; Ps. 144, 14); they were to rest on the Sabbath (Ex. 23, 12; Deut. 5, 14); not to be yoked with the ass (Deut. 22, 10; 2 Cor. 6, 14); not to be stolen (Ex. 22, 4); not to be coveted (Ex. 20, 17); double damages were assessed for injury to an ox (Ex. 22, 9-13); the law in regard to injury by an ox is found in Ex. 21, 28-36; in regard to straying in Ex. 23, 4; the fat was not to be eaten (Lev. 7, 23); tithes of oxen are mentioned in 2 Chron.

31, 6; the sea of brass rested on their figures (1 Kings 7, 25); pieces of an ox were sent to collect the people in war (1 Sam. 11, 7); they appear in Pharaoh's dream (Gen. 41); were often found wild (Deut. 14, 5).

(57) (Heb. kore). As when one doth hunt a part-  
ridge in the mountain (1 Sam. 26,

**PARTRIDGE.** 20). There are two kinds of part-  
ridges in Palestine, both of which are distinct from our  
partridge.

(67) (Heb. tukkiyyim). The peacock is twice  
mentioned in the Bible—in 1 Kings 10, 22, as a prod-  
uct of commerce in the time of Solo-

**PEACOCK.** mon, and in Job 39, 13, where the  
ostrich is probably a better translation. It is most  
likely that Solomon was the first to introduce peacocks  
to the shores of the Mediterranean.

(60) (Heb. kaath). I am like a pelican of the  
wilderness (Ps. 102, 6). It is an emblem of deso-  
lation (Is. 34, 11; Zeph. 2, 14); see

**PELICAN.** margin. The Hebrew word signifies  
to vomit, and refers to the pelican's habit of storing  
quantities of food in the large pouch attached to its  
lower mandible, for the purpose of feeding its young.

(55) (Heb. yonah). The Lord commanded Abra-  
ham to take as a sacrifice a young pigeon (Gen. 15, 9).

The Virgin Mary, being poor, offered  
**PIGEON.** (Lk. 2, 24) a pair of turtle doves or  
two young pigeons according to the law recorded in  
Lev. 12. The dove was held as a symbol of pure-  
ness and innocence, as in Matt. 3, 16.

(56) (Heb. selao). The quail is mentioned in the Bible only in connection with the miraculous supply of food (Ex. 16, 13). The quail is the smallest of the partridge family.

**QUAIL.**

(32) (Heb. arnebeth). An unclean animal (Lev. 11, 6). The rabbit, which is a

**RABBIT.**

species of the hare tribe, is not found in Palestine.

(53) (Heb. oreb). And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth (Gen. 8, 7).

**RAVEN.**

This is the first bird mentioned in the Bible. The raven first attacks the eyes of young or sickly animals (Prov. 30, 17).

(33) (Heb. tinshemeth; also chephor-peroth). The

**RAT.**

rat lives chiefly on bulbs and roots, and burrows close to the surface wherever it can find them. There are about ten species known.

(22) (Heb. reem). The Hebrew word occurs seven times and is translated unicorn. In Deut. 33, 17, the

**RHINOCEROS.**

"horns of a unicorn" should read, "horns of unicorns." Two tribes sprang from one, Joseph, as two horns from one head. Probably the unicorn is not the rhinoceros, but some species of wild ox. This opinion is confirmed by several passages (Num. 23, 22; Job 39, 10); notice his fierceness (Ps. 22, 21); intractability (Job 39, 9); activity (Ps. 29, 6; Is. 34, 6).

(26) (Heb. tsebi). There is no doubt that the roe of Scripture is the gazelle. They were permitted for food (Deut. 12, 15); were provided for Solomon's table; (1 Kings 4, 23); their characteristic of grace and gentleness are referred to (2 Sam. 2, 18; 1 Chron. 12, 9.) Their timidity is referred to (Is. 13, 14; Prov. 6, 5; Song 2, 8).

**ROE.**

(72) (Heb. akrabbim). My father hath chastised you with whips, but I will chastise you with scorpions (1 Kings 12, 11). They are very abundant about the Dead Sea (Deut. 8, 15). Ruins afforded them cool hiding-places (Ez. 2, 6).

**SCORPION.**

(14) (Heb. ayil). This is the first animal specified in the Bible (Gen. 4, 4). It is perhaps the most important of all the animals in the scriptures. It formed the chief portion of the wealth of the patriarchs. Clothing of those days was made almost entirely of wool. Its character is alluded to in scripture as active (Ps. 114, 4); bleating (Judges 5, 16); as innocent (2 Sam. 24, 17); sagacious (John 10, 4); used for food (1 Sam. 25, 18; 1 Kings 1, 19; Neh. 5, 18; Is. 22, 13); for milk (Deut. 32, 14; Is. 7, 21; 1 Cor. 9, 7); for clothing (Heb. 11, 37); covering of the tabernacle (Ex. 25, 5; Job 31, 20; Ez. 34, 3); for presents (2 Sam. 17, 29); tribute (2 Kings 3, 4); as sacrifice (Ex. 20, 24); tithes to the Levites (2 Chron. 31, 6); sheep follow the shepherd and not a stranger (John 10, 4).

**SHEEP.**

(52) (Heb. tsippor). The sparrow hath found an



house, and the swallow a nest for herself (Ps. 84, 3).

**SPARROW.**

On the contrary, in Ps. 102, 7, the sparrow is spoken of in connection with sadness. Sparrows are very abundant in Palestine; somewhat smaller and of a brighter hue.

(65) (Heb. chasidah). As for the stork the fir-trees are her house (Ps. 104, 17). The stork is pure white in color, except the quill feathers of the wing, which are black. The wings are large and powerful, with an expansion of seven feet (Zech. 5, 9).

**STORK.**

(49) (Heb. deror). As the swallow by flying, so the curse causeless shall not come home. Deror signifies freedom, and the swallow is perhaps as free a bird as any other.

**SWALLOW.**

There are about half a dozen species of swallows and closely allied martins in Palestine.

(66) (Heb. tinshemeth). The swans were always very rare in Palestine, and perhaps unknown to the Israelites.

**SWAN.**

(17) (Heb. chazir). Neither cast ye your pearls before swine (Matt. 7, 6). There is no animal spoken of with such abhorrence in the Bible (Is. 65, 4; 2 Pet. 2, 22).

**SWINE.**

(69) (Heb. tsab). This word occurs only among the unclean animals (Lev. 11, 29).

**TORTOISE.**

It feeds upon beetles, and can inflict a severe bite.

(54) (Heb. tor). The turtle and the crane and the swallow observe the time of their coming. (Jer.

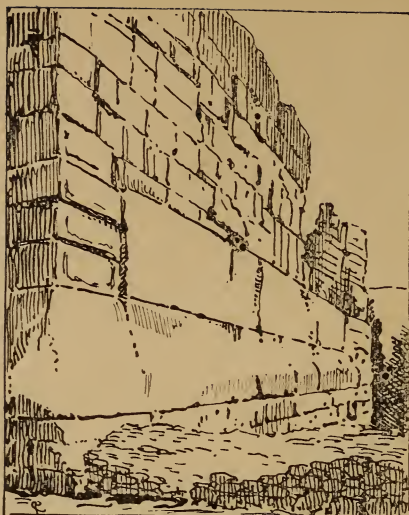
8, 7.) Its regular migration is here spoken of, and also in Song 2, 11-12. Like the **TURTLE DOVE.** pigeon, the turtle dove was a symbol of purity, from its habit of pairing for life, and it was ordained as an appropriate sacrifice.

(43) (Heb. dayah.) There shall **VULTURE.** the vultures be gathered, everyone with her mate (Is. 34, 15). The vulture is very useful as a scavenger.

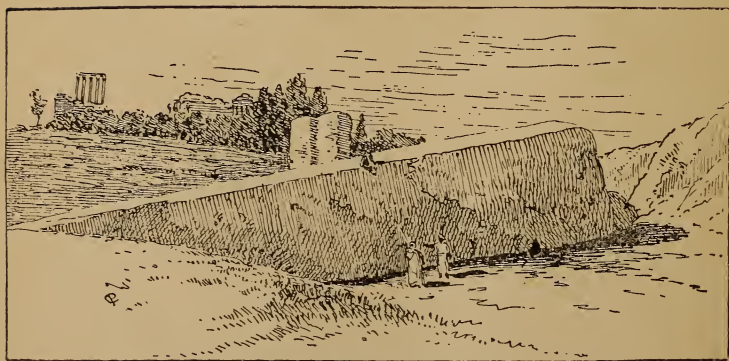
(36) (Heb. choled). Unclean. The best suggestion for the weasel seems to be that it is the common **WEASEL.** ichneumon, an animal which is abundant, and found among scrub and rocky places along all the cultivated plains.

(27) (Heb. tan). As Jonah was three days and three nights in the whale's belly. (Matt. 12, 40). In the book of Jonah it is called simply **WHALE.** a great fish. The word means any sea-monster. As the whale episode is to be regarded as supernatural, and the creature may have been due to divine intervention, it is unnecessary to speculate upon its nature.

(5) (Heb. zeeb). A wolf of the evening shall spoil them (Jer. 5, 6). This is doubtless the common wolf, **WOLF.** anciently abundant in Palestine, and now seen occasionally. With reference to its foraging we read: Her judges are evening wolves (Zeph. 3, 3) as to its fierceness (Gen. 49, 27; Ez. 22, 27).



LARGE STONES IN WALL AT BAALBEC.



STONE IN BAALBEC QUARRY.

## INDEX OF TOPICS AND PLACES.

---

A capital letter followed by a figure refers to a section of Rassweiler's Palestine Portfolio.

**ABANA** (F2) 57.  
 Abel-Meholah (D4).  
 Abila (E3).  
 Accho (D3).  
 Achzib (D2) 235.  
 Adadah (D6).  
 Adam (E4).  
 Adoraim (D5).  
 Adullam (D5) 102.  
 Adummim (D5).  
 Ai (D5) 214.  
 Ajalon (D5) 88, 116.  
 Aines Sultan (D5).  
 Anab (C6).  
 Anathoth (D5).  
 Aner (D4).  
 Animals 373.  
 Antipatris (C4).  
 Apostles, character of 190.  
 Ar (E6)  
 Arad (D6).  
 Ark, return of 98.  
 Arnon river (E6) 201.  
 Ashdod (C5) 77.  
 Asher (D2, 3) 235.  
 Ashkelon (C5) 41, 76.  
 Ashtaroth (F3).  
 Ataroth (D5).

**BAALBEC** 55.  
 Bashan (EF2) 199.  
 Battlefields of:—Ajalon (D5) 88;  
     Alteku 109; in Benjamin 133;  
     Bethshan (D4) 161; Bethsur  
     (D5) 132; Ebenezer 198; Elah  
     (C5) 100; Geser (C5) 92; Gil-  
     boa (D4) 208; Well of Harod  
     (D3) 208; Hattin 184.  
 Beer-lahai-roi (B7).  
 Beeroth (D5).  
 Beersheba (C6) 130, 224.  
 Beit Jibrin 103.  
 Benjamin 224.  
 Bered (C6).  
 Beten (D3).  
 Bethabarah (E3) 286.  
 Bethany (D5) 313, 315.  
 Beth Dagon (C5).  
 Bethel (D5) 225, 214, 225.  
 Beth Hogla (D5).  
 Bethhoron (D5) 216.  
 Beth Jesimoth (E5).  
 Bethlehem (D5) 143, 274, 276,  
     279.  
 Bethlehem in Zebulon (D3).  
 Beth Nimrah (E5).  
 Bethphage (D5).

Bethsaida (E3) 188, 301.

Bethshan (D4) 159.

Bethshemesh (C5).

Bethzur (D5).

Bezor (E6).

Beyrout (D1) 54.

Bosora (F3).

Bozrah (E7)..

Buttauf (D3).

### **CABUL** (D3).

Cæsarea (C4) 44.

Cæsarea Philippi (E2) 308.

Cana (D3) 285.

Capernaum (D3) 287, 288, 291,  
292, 295, 298.

Carmel (D6) 31.

Carmel, Mount (D3).

Cedron (C5).

Chariot driving 151.

Cherith (D5).

Chorazin (E3).

### **DABBASHETH** (D2).

Dalmanutha (E3).

Damascus (F1) the approach  
59; antiquity of 57; bazaar 58;  
due to Abana 57; religions of  
61; roads from 60; situation  
58; suburbs 59.

Dan (E2) 95, 226, 236.

Dan Jaan (D2).

Debir 218.

Dependence upon God 206.

Dibon (E6).

Dor (C3) 231.

Dothan (D4).

Dumah (C6).

### **EARLY INHABITANTS**

17.

Eastern valleys 114.

Ebal (D4) 27.

Edrei (F3).

Edrei Asher (D2).

Eglon (C5) 218.

Egypt, relations with 20, 208,  
280.

Ekron (C5) 78, 223, 227.

Elah, valley of (C5) 100.

Elijah 196.

Elon (D5)

Endor (D3) 231

Engaunim (D4).

Engedi (D6) 124.

Ephraim, mount of 148.

Ephraim, tribe of 228, 316.

Esdraelon (D3) 111, 207.

Eshcol (D5).

Etam (C6).

### **FALL OF CHRISTIAN- ITY** 25.

#### **GADARA** (E3) 298.

Galilee, ancient prosperity 185;  
boundaries 164; cities of the  
lake, 187; divisions 165; en-  
vironment 175; fertility 167;  
former magnificence 189;  
name 163; people 164, 168;  
roads 172; sea of 183; water  
supply 166; way of the sea  
173, 297.

Gath (C5) 79.

Gaza (D5) 74.

Geba (C3).

Gerar (B6).



Gerizim (D4) 287.  
 Gezer (C5) 92, 217, 225.  
 Gibeah (D5).  
 Gibeon (D5) 215, 226.  
 Gilboa (D4).  
 Gilgal (D5) 211, 215, 230.  
 Golan (E3).  
 Goliath 101.

### **HADASHAH** (C5).

Hadid (C5).  
 Hamath (D3), 235.  
 Hamon (D2).  
 Hattin, horns of 184, 293.  
 Harod, well of (D3).  
 Harosheth (D3).  
 Hazor (D5) 218, 235.  
 Hebron (D5).  
 Hebron Asher (D2) 235.  
 Hermon Mount (D2) 166, 197,  
     309, 310.  
 Heshbon Wady (E5)  
 Hezron (C7).  
 Hill country 203, 205.  
 Hiram's tomb 52.  
 Hittites 20.  
 Horem (D2).  
 Hosah (D2).  
 Hot springs 183.  
 Hukkok (D3).

### **IJON** (E2).

Issachar (D3).

### **JABBOK**, Brook (Wady Zer-     ka) (E4).

Jabesh Gilead (E4).  
 Jabneel (D3).  
 Janoah (D2).  
 Janum (D5).

Jarmuth (D4).

Jericho (D5) 212, 222, 318, 319,  
     320.

Jerusalem (D5) aqueducts 258;  
     bed-rock 259; dome of the  
     rock 252; gates 248; geologic  
     formations 261; hills 247; his-  
     tory 248; Jews' wailing place  
     254; large buildings 265; rena-  
     issance 244; reservoirs 254;  
     Robinson's arch 260; sacred  
     sites 268; sieges 240; Solo-  
     mon's stables 254; streets 250;  
     Temple stone 262; tomb of  
     David 266; valleys 245; walls  
     248; water supply 255; world-  
     wide interest in 237; Zion 266.

Jeshua (C6).

**JESUS CHRIST**, anointed  
     by Mary 320; anointed by  
     a penitent woman 296; ap-  
     pearance to disciples 332; to  
     the disciples and Thomas 332;  
     to seven disciples 333; ascen-  
     sion, 334; baptism 283; bap-  
     tising in Judæa 286; bar-  
     gain of Judas 325; betrayal  
     and arrest 327; birth of  
     274; and blind Bartimæus 318;  
     and the blind man 307; and  
     blind man and demoniac 299;  
     burial of 329; call of Matthew  
     291; centurion's servant 295;  
     childhood at Nazareth 281;  
     cleansing of the temple at  
     first 285; cleansing of the tem-  
     ple second time 322; crucifix-  
     ion 329; a day of miracles

288; deaf and dumb man 305; demoniac boy 310; departure from Judæa 286; eighteen years at Nazareth 283; feeding the five thousand 301; feeding the four thousand 306; first miracle 285; flight into Egypt 280; four disciples called 289; Gadarene demoniac 298; in Gethsemane 326; Greek seeking 324; Jairus' daughter 298; John's testimony to 286; last supper 325; man born blind 314; man borne by four 289; man with withered hand 292; Mary and Martha 313; nobleman's son 287; Peter's confession 308; plucking corn 291; presentation in the temple 277; raising of Lazarus 315; rejection at Nazareth, first time 288; rejection at Nazareth, second time 300; resurrection 331; rich young ruler 317; sermon on the mount 293; seventy selected 312; shepherds' visit 276; Syrophœnician's daughter 304; tempest stilled 297; temptation 284; ten lepers 317; three disciples called 284; transfiguration 309; trial before Jews 327; trial before Pilate 328; triumphal entry 321; twelve apostles chosen 292; two disciples of Emmaus 331; visit of mother and brethren 297; visit of Nichodemus 286; visit of wise men 279; visit to

Jerusalem 281; visit to the feast 311; walking on the sea 303; watch at sepulchre 330; widow's son 295; widow's mites 323; withdrawal to Ephraim 316; woman healed on Sabbath 314; woman of Samaria 287; Zacchæus 319.

Jezreel (D3).

John the Baptist 140, 196, 283.

Joppa (C4) 42, 227.

Jordan, a barrier 195; geological formation 192; name 171; sources 189; south of Sea of Galilee 193; unique 191; why desert 194; width of valley 192; 283.

Judah, pre-exilic 118; northern boundary 222.

Judaism ethical 23; triumphant 22.

Judæa, boundaries 115; eastern frontier 122; east gate 126; extent 122; few fertile tracts 137; gateways on the east 124; inaccessible 128; influence of the desert 139; invasions from the east 132; isolated position 121; Jehovah her strength 136; a land of shepherds 137; no large city 141; northern fortresses 124; northern frontier 133; northeast gate 126; northern invasion 135; and Samaria 145; southern frontier 127; southern passes 124; western frontier 134, 131.

Jutta (D6).

**KADESH BARNEA** (C7).

Kanah (D2).  
Kedesh (D3) a city of refuge.  
Kedesh Naphtali (E3) 235.  
Kerioth (D6).  
Kir haresh (E6).  
Kirjathaim (E5).  
Kirjath Jearim (D5) 99.  
Kishon (D3) 233.

**LACHISH** (C5) 104, 216.

Ladder of Tyre. (D2) 47.  
Lebonah (D4).  
Lebanon (D1) 54, 111.  
Lydda (C5) 65.

**MACCABEES**, in Benjamin  
134; in conflict with Greek in-  
fluence 73; in Esdraelon 209;  
in Galilee 163, 170; in Judah  
on the western frontier 132;  
in the Shephelah 89.

Magdala (D3).

Manasseh (D4) 231.

Maon (D6).

Masada (D6).

Maritime plain, Christianity in  
the 73; foreign invasions 72;  
Greek influence 73; natural  
beauties 64.

Mearah (D1).

Megiddo (D3).

Mekonah (C5).

Merom waters of (E2) 181.

Michmash (D5).

Midianites 208.

Mizpeh (D5).

Moab (E6) 200.

Molada (D6).

**NAIN** (D3) 233, 295.

Naphtali 235.

Nature worship 21.

Nazareth (D3) 33, 176, 273. 281,  
288, 300.

Nebo (E5) 37.

**ONO** (C4)

**PALESTINE**, central loca-  
tion 11; history 209; names 13.

Parables, persons of the 175.

Paul at Cæsarea 46.

Pella (E4).

Peter's vision 45.

Philistines' campaign against  
Saul 208; conflicts 69, 71; ori-  
gin 69; parallel with Israel 70;  
religion 69.

Pisgah 37.

Plants 335.

**RABBATH AMMON** (E5).

Rakkon (C4).

Ramah (D5).

Ramath Mizpeh (F3).

Ramleh (C5) 68.

Ramoth Gilead (E4).

Raphon (F3).

Rehoboth (C6)

Rephaim (D5).

Righteousness of the God of  
Israel 207.

Rimmon (C6).

**SAFED** (E3).

Saint George 66.

Samaria (D4) central position  
153; city of Ahab and Herod  
157; contrasted with Judæa  
145; fertility 149; fortresses

154; history 146, 153; openness of 150; roads 158; scenery fine 146; sieges 156, 232.  
 Sarepta (D2) 235.  
 Sarid (D3).  
 Sennacherib 109.  
 Seven nations 19.  
 Shalen (D4)  
 Sharon (C5) 63.  
 Shechem (D4) 154, 229.  
 Shephelah, in the crusades 90, 100; description 86; David in 101; extent 81; with the Macabees 89; names 81; in the Old Testament 88; and Richard first 90; separating valleys 84.  
 Shiloh (D4) 229.  
 Shunem (D3).  
 Sidon (D1) 53, 235.  
 Sirah (D5).  
 Sisera 208.  
 Socoh (C5).  
 South Coast 39.  
 Sorek, Valley of (C5) 85, 89, 94, 102, 216.  
 Succoth (E4).  
 Sychar (D4).  
**TABOR**, Mount (D3).  
 Tekoah (D5).  
 Tiberias (D3).  
 Timnah (C5).  
 Tiphseh (D4).  
 Tirzah (D4) 232.  
 Tophel (E7).  
 Tyre (D2) 48, 50, 304.

**UMMAH** (D2).

**WADY ALI** (C5) 84.  
 Wady el Abyad (B7).  
 Wady el Afranj 103.  
 Wady el Arish (A7) 130.  
 Wady el Ghurab (C5) 85.  
 Wady Ghuzzeh (B6).  
 Wady el Haman 173.  
 Wady el Heshbon (E5).  
 Wady el Hesi (B5) 103.  
 Wady el Ifjim 144.  
 Wady Kelt (E5) 211, 222.  
 Wady el Kurn 234.  
 Wady en Najil (D5) 85.  
 Wady es Seba (C6) 127.  
 Wady es Sunt 85, 100, 132.  
 Wady es Surar (C5) 85, 89, 94, 102, 216.  
 Wady es Suweinit (D5) 214, 225.  
 Wady esh Shair (D4) 155.  
 Wady esh Sheria (C6) 85.  
 Wady Farah (E4).  
 Wady Fejas 173.  
 Wady Jalud (D3).  
 Wady Khulil 127.  
 Wady Rubadiyah.  
 Wady Waziyeh 173.

**ZANOAH** (D6).

Zaphon (E3).  
 Zebulon (D2) 234.  
 Zephath (D7).  
 Ziklag (C6).  
 Ziph (D6).  
 Zoar (E5).  
 Zorah (D5) 94, 227.

# TEXTS ILLUSTRATED.

## GENESIS.

1, 21	385	12, 10	371	26, 1	69	40	370
3, 7	350	12, 16	376	26, 12	371	41	397
3, 18	369	13, 1	129	26, 14	396	41, 57	348
4, 4	399	13, 3	114	27, 28	371	43, 14	343
6, 7	379	13, 7	396	30, 14	371	46, 1-5	129
6, 14	349	14	19, 128	30, 15	357	47, 17	389
8, 8	398	15, 9	396, 397	30, 37	347	49, 9	392
8, 11	362	16	129	30, 43	376	49, 14-15	232
9, 2	383	20	69	32, 22	199	49, 17	373, 389
9, 20	370	22, 3	376	35, 8	361	49, 21	168
10, 15-18	19, 53	23	20	36, 2	133	49, 27	401
10, 19	69	24, 25	376	37, 25	343	50	396
12, 6	153	25, 29	356				

## EXODUS.

8, 21-22	384	14, 9	389	22, 9-13	396	26, 14	377
9, 3	389	15, 21	388	23, 4, 12	396	27, 20	364
9, 9	396	16, 13	398	23, 28	388	28	352
9, 25	379	16, 31	348	25, 5	377, 399	28, 33	365
10, 6	393	20, 17	396	25, 10	367	30, 23	344, 368
10, 15	393	20, 24	399	25, 31	357	30, 25-35	339
10, 19	397	21, 28-36	396	25, 33	341	30, 34	335, 368
12, 22	354	22, 4	396	26, 1	352	36, 14	387
12, 32	396						

## LEVITICUS.

2, 6	365	11, 6	387	11, 18	382	12	397
23,	369	11, 10	383	11, 19	377, 388	14	354
11,	379	11, 14	390	11, 22	378	19, 19	394
11, 5	380	11, 16	381, 388	11, 29	400	23, 40	372

## NUMBERS.

4	377	13, 29	19	21, 19	201	24, 9	392
7, 3	396	17, 8	341	21, 26	19	32, 4	396
11, 4	383	19, 6	354	23, 14	201	32, 9	370
11, 5	349, 355	20, 5	365	23, 22	398	32, 34	201
13, 22	18	21, 14	202	24, 6	347	34, 8	III, 179
13, 23	350						



## DEUTERONOMY.

1, 44	378 8, 8	350, 365 14, 18	379 32, 14	399
2, 36	200 8, 15	399 22, 10	396 32, 33	375
3, 4	198 11, 11-12	206 25, 4	396 33, 17	398
3, 9	197 14, 44	396 28, 38	393 33, 20	392
3, 11	200 4-5, 374, 379, 397	28, 40	340 33, 22	392
3, 17	201 14, 7	380 29, 18	372 33, 23-24	368
4, 48	197 14, 15	381 32, 13	368 34, 1	119
5, 14	396 14, 17	380		

## JOSHUA.

1, 4	20 11, 5-7	181, 219 17, 14	231 19, 17	232
2, 6	353 11, 16	114 17, 15	147 19, 24	235
3	211 12, 22	232 18, 1	229 19, 25-31	50
8, 33	229 13, 3	18 18, 11-28	224 19, 32-36	235
9, 4	387 15, 5-8	222 18, 13	225 19, 35	183
9, 20	11 16	228 18, 15-19	222 19, 40 48	226
10, 4	215 16, 2	225 19, 1-9	223 19, 23	227
10, 5	19 17, 1	231 19, 7	365 21, 11	142, 147
10, 11	215 17, 2	232 19, 10-22	207 21, 22	118
10, 41	218 17, 7-8	228 19, 10	234 24, 26	361
11	218 17, 11	217, 231		

## JUDGES.

1, 8	240 4, 17	184 7, 13	344 14, 8	378, 392
1, 10	218 4, 21	21 9, 8-13	350 15, 4	390
1, 22-25	225 5, 10	376 9, 8	362 15, 5	385
1, 31-32	50 5, 16	399 9, 9	363 16, 3	142
1, 34	70 6, 5	393 10, 4	376 20	229
3, 27	145 6, 11	151 12, 14	376 20, 14-15	226
3, 31	396 7, 1	233, 112 14, 5	370 20, 35	133
4, 5	151, 230 7, 12	393 14, 6	392 20, 45	365

## RUTH.

1, 1	13 2, 23	344 3, 3	340 3, 15	344
1, 22	345			

## 1 SAMUEL.

2, 18	352 13	134 17, 35	392 25, 18	351, 399
6, 4	394 13, 5	389 17, 36	377 26, 6	21
6, 5	351 13, 18	389 17, 37	393 26, 20	397
7, 14	79 13, 19	13 19, 13	387 30, 1	127
10, 1	365 13, 19-23	21 23, 29	124 30, 23	142
10, 2	223 14, 2	366 24, 2	387 31	208
11, 7	397 17, 34	377, 392 24, 14	385	

2 SAMUEL.

1, 20	77 5, 3	142 13, 29	394 17, 28	344
1, 23	392 5, 22	358 13, 37	199 17, 29	399
2, 4-11	142 5, 24	358 15, 7-10	142 20, 3	245
2, 12-13	134 6, 14	352 15, 30	362 23, 20	392
2, 13	215 7, 8	138 17, 8	378 24, 7	50
2, 18	399 12, 20	340 17, 10	392 24, 17	399
3, 17-27	142 13, 23	115		

1 KINGS.

1, 19	399 7, 19	357 12, 11	399 18, 40	209
1, 32	245 7, 18-20	365 13, 24	392 18, 44	151
1, 33	394 7, 25	397 14, 7	154, 232 18, 45	159
4, 23	375 7, 46	211 15, 17	135 19	129
4, 24	75 8, 63	396 15, 22	118 19, 5	355
4, 33 354, 379, 383	9, 16	227 16, 15	118 19, 16	365
5, 6	50 9, 26-28	128 16, 31	51 19, 19	396
5, 8	351 10, 11	341 16, 34	212 20, 36	392
6, 7	347 10, 22	397 17, 1	195 20, 38-41	157
6, 15	351 10, 26	388 18, 5	379, 396 22, 29	152
6, 29	350 10, 27	347, 368 18, 13	157 22, 39	382
6, 34	163			

2 KINGS.

2	196 5, 17	395 9, 28	152 18, 14-17	104
2, 1	230 6, 25	156 10, 15	152 19, 28	389
2, 23	377 7, 1-2	344 10, 17	157 20, 7	351
3, 4	399 8, 13	381 14, 25	234 23, 8	130, 134
4, 39	353 9, 16	152 17, 25	194 23, 11	389
5, 9	152 9, 20	209 18, 8	72, 75 24	243
5, 12	195			

1 CHRONICLES.

4, 32	108 12, 40	351, 396 27, 28	364 27, 29	396
4, 39-43	21 14, 1	347		

2 CHRONICLES.

2, 8	341 9, 25	388 16, 14	340 30, 25	13
3, 5	351 9, 27	347 17, 11	128 31, 6	397
7, 13	393 11, 9	104, 216 19, 4	130 35, 24	152, 208
9, 21	375 11, 10	142 20	125	

EZRA.

2, 25	223 2, 66	389, 394		
-------	-----------	----------	--	--

## NEHEMIAH.

I, 12	379 5, 18	399 8, 15	360, 362 11, 33	224
3, 3	383 7, 68	389 11, 27	131 11, 34	225

## ESTHER.

I, 6	163 2, 12	359 5, 8-11	389
------	-----------	-------------	-----

## JOB.

I, 3	396 15, 33	363, 364 31, 20	399 39, 26	388
4, 11	392 20, 14-15	375 39, 1	387 39, 27	381
4, 19	394 28, 8	392 39, 10	398 40, 15	378
10, 16	392 30, 4	355 39, 13	397 41, 1	391
11, 12	376 30, 7	361 39, 18	389	

## PSALMS.

7, 2	392 52, 8	362, 364 84, 3	400 105, 31	384
10, 9	392 58, 4	375 84, 6	358 105, 34	393
22, 21	398 63, 10	390 92, 12-14	350 114, 4	399
23, 5	340 74, 14	391 102, 6	397 118, 12	378
29, 6	398 78, 45	384 102, 7	400 119, 83	387
32, 9	389 78, 46	393 104, 16	346 120, 4	355
37, 35	344 78, 47	370 104, 17	400 128, 3,	362, 364
42, 6	195 80, 8	370 104, 18	387 133, 2	340
45, 8	342, 369, 382 80, 13	379 104, 21-22	392 137, 2	372
46	195 81, 12	166 104, 26	391 140, 3	374
51, 7	354 81, 16	371 105, 30	386 144, 14	396

## PROVERBS.

6, 5	399 21, 31	389 26, 13	392 30, 25	374
6, 6	374 22, 13	392 27, 9	340 30, 26	380
7, 17	342 23, 32	374 27, 23	396 30, 27	393
17, 12	378 24, 31	361 28, 1	392 30, 30	392
19, 12	392 25, 11	342 30, 17	398 31, 22	353
20, 2	392 26, 3	389		

## ECCLESIASTES.

7, 1	340 9, 4	381 10, 1	384 12, 5	340
------	----------	-----------	-----------	-----

## SONG OF SOLOMON.

I, 3	340 2, 11-12	401 4, 14	342, 366 7, 5	32
I, 12	367 2, 14	368 5, 5-13	359 7, 7	349
I, 14	345 3, 6	340 5, 15	347 7, 8	342
I, 17	347, 351 4, 8	391, 392 6, 4	232 7, 13	357
2, 1	351, 366 4, 10	340 6, 11	371 8, 5	342
2, 3-4	342 4, 13	367		

ISAIAH.

1, 29	361	10, 33	347	30, 28	389	50, 9	394
2, 13	347, 361	11, 7	393	31, 4	392	51, 20	379
2, 20	377	11, 8	375	33, 4	393	55, 13	360
3, 23	353	13, 21	389	33, 9	341	57, 9	340
5, 29	392	14, 23	379	34, 6	398	58, 5	345
6, 13	361, 370	15, 6	391	34, 11	395, 397	60, 13	345
7, 9	154	16, 8	352	34, 15	401	61, 1	300
7, 21	399	20	78	38, 13	392	63, 1	199
7, 25	396	22, 13	399	38, 14	380	65, 4	400
9, 1	163	27, 1	391	41, 19	345, 367	65, 10	396
10, 8-11	22	28, 1	157, 364	43, 24	368	65, 25	393
10, 28	215	28, 25	348, 366	44, 14	349, 361	66, 17	394
10, 28-31	135	30, 6	392				

JEREMIAH.

1, 11	341	8, 22	343	22, 14	347	46, 23	393
2, 31	140	9, 15	372	23, 15	372	47, 7	77
5, 6	391, 392, 401	10, 5	350	24, 1-7	351	49, 16	381
5, 7	392	11, 16	362, 363	26, 6-9	230	49, 19	392
5, 17	350	12, 5	195	46, 4	384	51, 8	343
6, 20	368	12, 9	389	46, 11	345	51, 21	389
7, 12-14	230	13, 23	391	46, 18	31	51, 38	392
8, 7	401	17, 6	354				

LAMENTATIONS.

3, 10	392	3, 15-19	372	4, 3	395	4, 19	382
-------	-----	----------	-----	------	-----	-------	-----

EZEKIEL.

2, 6	399	16, 10	377	23, 23	389	31, 3	347
4, 9	344, 357, 358	16, 46	145	27, 6	361, 382	31, 8	347
6, 13	361	17	382	27, 17	343	34, 3	399
9, 2	352	17, 22	377	27, 19	346	34, 29	347
13, 4	385	22, 27	401				

DANIEL.

5, 21	76	6, 16	392	7, 6	391	11, 41	13
6, 7	392	6, 24	392	10, 5	352		

HOSEA.

4, 13	361	9, 3	13	10, 8	369	13, 7	391
5, 14	392	9, 13	364	10, 11	396	13, 8	378, 392
8, 1	382						

## JOEL.

I, 4	350 I, 12	342 2, 20	393 2, 25	350
I, 7-II	350 2, 2-7	393 2, 22	350	

## AMOS.

2, 9	347 4, 9	350 6, 6	340 7, 15	138
3, 12	392 6, 4	382		

## MICAH.

I, 13	106 I, 16	381 5, 8	392 6, 15	363
I, 13	389			

## NAHUM.

2, II	392 3, 12	351 3, 15	393	
-------	-----------	-----------	-----	--

## HABUKKUK.

I, 8	391 3, 17	351, 396 3, 17	363,	
------	-----------	----------------	------	--

## ZEPHANIAH.

I, 10	383 2, 9	360 2, 14	347, 397 3, 3	401
-------	----------	-----------	---------------	-----

## ZECHARIAH.

I, 8	360 4, 11-14	360 9, 5-7	79 12, 4	389
2, 12	12 5, 9	400 9, 10	152 14, 20	389
3, 10	350 6, 2	389 11, 3	361 14, 15	389
4, 3	362			

## MATTHEW.

2, I-II	279 6, 28	357 13, 54-58	300 23, 24	386
2, II	359 7, 6	400 15, 21-28	304 24, 28	381
2, 13-23	280 7, 16	369 15, 29-30	305 24, 32	350
3, 4	380, 393 9, 27-34	399 15, 32-39	306 25, 3	365
3, 10-II	196 12, 40	383, 401 17, 20	359 26, 7	340
3, 14	13, 3	358 17, 27	382 26, 36	362
3, 16	397 13, 25	369 21, 1	363 27, 48	354
4, 3	24 13, 31	358 23, 23	342 27, 62-66	330
4, 14-15	12			

## MARK.

I, 6	393 6, 13	365 7, 24-30	48 11, 13	351
4, 31	359 6, 32	185 8, 22-25	307 15, 3	359
5, 24	190 6, 39	188 10, 1	154 15, 46	353



LUKE.

1, 26-56	273 6, 6-19	292 9, 54	168 19, 45-46	322
2, 1-6	274 6, 20-49	293 10, 30	126 21, 1-4	323
2, 8-20	276 7, 1-17	295 10, 38-42	313 22, 1-6	325
2, 21	277 7, 24-30	48 11, 42	366 22, 14-20	325
2, 24	397 7, 36-50	296 13, 32	385 22, 39-46	326
2, 39-50	281 7, 37	340 13, 34	362 22 47-71	327
2, 51-52	283 8, 19-21	297 15, 16	354 23, 1-25	328
3, 21-23	283 8, 22-25	297 15, 19	268, 353 23, 26-49	329
4, 1-13	284 8, 26-56	296 17, 6	359 23, 28	268
4, 16-30	288 9, 7-17	301 17, 11-19	317 23, 50-56	329
4, 25	13 9, 18-21	308 18, 35-43	318 24, 1-35	331
5, 17-26	289 9, 28-36	309 19, 1-9	319 24, 36-43	332
5, 27-32	291 9, 37-42	310 19, 29	321 24, 49-50	334
6, 1-5	291 9, 25	190 19, 29-44	351 24, 50	362

JOHN.

1, 28	199 4, 1-26	287 10, 4	399 12, 13	350
1, 35-42	284 4, 46-54	287 11	315 12, 20-36	324
2, 1-22	285 6, 10	188 11, 39-54	316 19, 29	354
2, 23. to 3, 36	286 6, 16-21	303 11, 55-56	320 20, 26-29	332
4, 5	228 7	311 12, 3	367 21, 1-24	333
4, 21	30 9	314		

ACTS.

1, 9-10	334 9, 36-43	21, 26	263 27, 3	53
8, 26	76			

ROMANS.

11, 16-25	362 11, 17	303, 364		
-----------	------------	----------	--	--

2 CORINTHIANS.

6, 14	396			
-------	-----	--	--	--

TIMOTHY.

4, 17	392			
-------	-----	--	--	--

HEBREWS.

5, 7	327 6, 8	369 11, 9,	13 11, 37	399
------	----------	------------	-----------	-----

JAMES.

3, 3	389 5, 2	394		
------	----------	-----	--	--

1 PETER

5, 8	393			
------	-----	--	--	--

2 PETER.

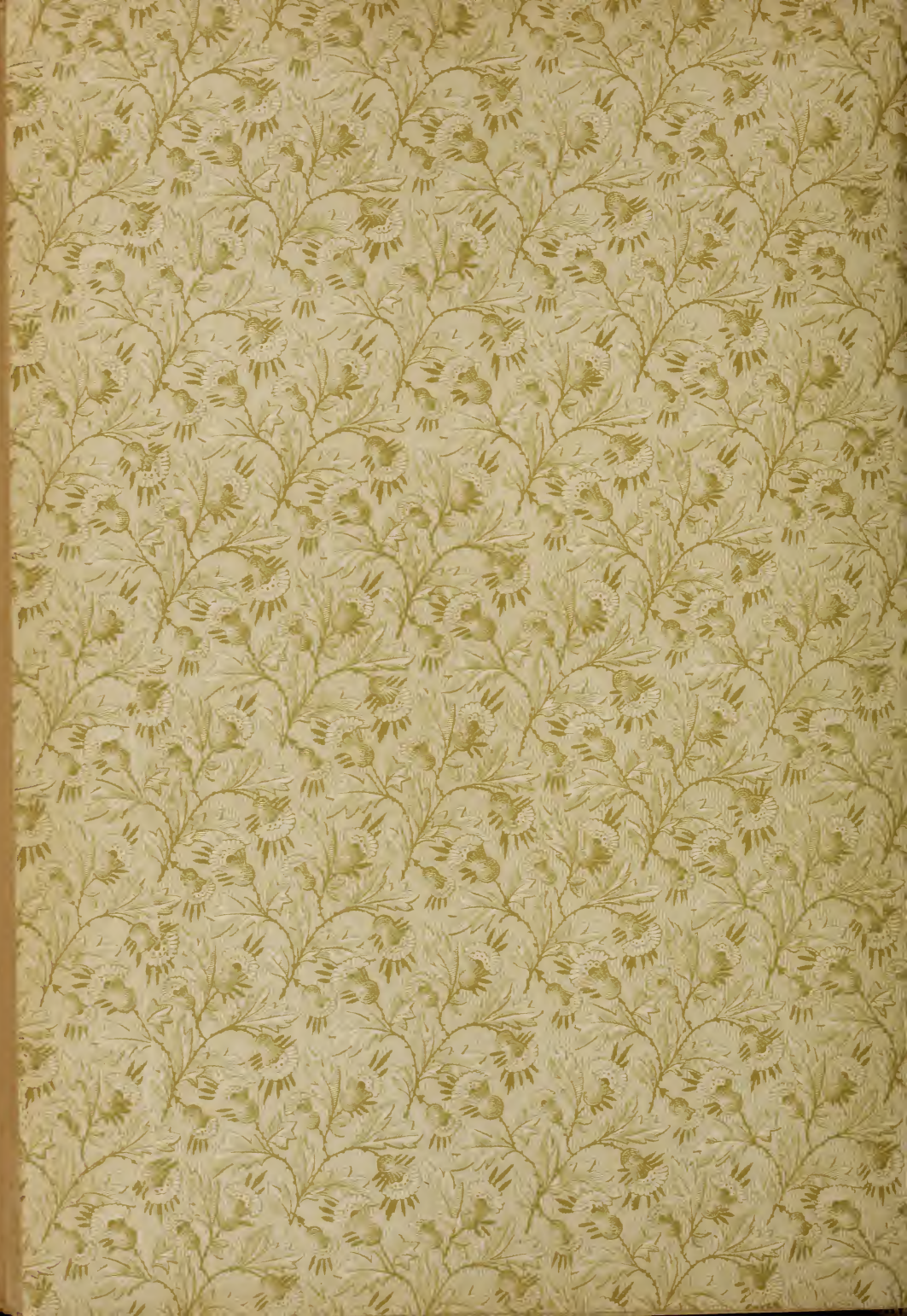
2, 22	400			
-------	-----	--	--	--

REVELATIONS.

5, 5	391 11, 3	362 16, 13	386 18, 13	340, 348, 389
6, 13	351 13, 2	391 16, 16	233 19, 8	352
9, 7	393 15, 6	352 18, 12	382	













LIBRARY OF CONGRESS



0 019 565 263 6